

Advice and Guidance to the 4 of Alum Rock & Their Associates

And an Explanation of Their Opposition to the Usool (Fundamentals) of Ahl us-Sunnah Concerning Ijtimaa' (Uniting), Ikhtilaaf (Differing) and Tafarruq (Splitting)

Shaykh ul-Islam Muhammad bin Abdul-Wahaab (*rahimahullaah*) said, "Allaah has commanded unity (*al-ijtimaa'*) in the religion and has prohibited separation therein. So Allaah has explained this, clearly and sufficiently, [in a manner] that the common people can understand. And He forbade us from being like those who split and differed [amongst themselves] before us and were destroyed [by this]. And He mentioned that He commanded the Muslims to be united in the religion, and forbade them from becoming separated therein. And this is increased in clarity by what has been reported in the Sunnah of amazing affairs pertaining to that. Then the matter became [overturned] such that splitting in the foundations (*usool*) and subsidiary branches (*furoo*) of the religion actually turned into knowledge (*'ilm*) and understanding (*fiqh*) of the religion, and such that no one spoke of unity in the religion except a *zindeeq* (heretic) or a *majnoon* (mad person)."

(Version 1.1 - Updated)

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1. Introduction

All praise is due to Allaah, and peace and blessings of Allaah be upon His Messenger.

Ibn Shubrumah mentions:

“I am amazed at the people who take care of themselves by eating food out of fear of dying, yet do not protect themselves from sins out of fear of the Fire”.¹

This is a *naseehah* to those young and inexperienced youths of Alum Rock and their allies who have created a great deal of *fitnah* amongst the Salafees due to their foolishness of youth, hasty impetuous behaviour, and their lack of realisation of their own limitations, and their working to spread doubts amongst the Salafees concerning others, and who in the process of having fallen into many blameworthy things, set out to merely save their own honour (which they had brought down themselves due to their erroneous actions), without subsequently giving any regard to, or showing concern or remorse for the great evil resulting from their misguided actions.

Allaah the Most High says,

“Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.” [al-Baqarah:160]

And from this ayah, and other proofs, the ulemaa derive the conditions of *tawbah* and they are well known:

1. To make sincere *tawbah* to Allaah
2. To abandon the sin from which one is making *tawbah*
3. To showing remorse and regret for ones deeds
4. To vow not to return to the sin ever again
5. To makes amends if someone's rights have been violated.

Allaah, the Most High, says,

“O you who believe! Stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest you should swerve, and if you distort (justice) or decline to do justice, verily Allah is well-acquainted with all that you do.” [Nisaa:135]

“O you who believe! Stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is nearer to piety: and fear Allah. For Allah is well-acquainted with all that you do.” [Maa'idah:8]

“Say: My Lord has commanded justice.” [A'raaf:29]

¹ *Siyar A'laam an-Nubalaa*. – Volume 6, Page 348

“Of those We have created are people who direct (others) with truth, and dispense justice therewith.” [A’raaf:181]

“Allah commands justice, the doing of good.” [Nahl:90]

“And be fair, for Allah loves those who are fair (and just)” [Hujuraat:9]

So these *ayaat* contain a fundamental Islamic principle which is one of the corner stones of our *Deen*, truthfulness and justice. Shaykh Rabee’ Ibn Haadee has a very beneficial article on Rabee.net entitled, *“The importance of truthfulness and its necessity for establishing the Deen and the dunyaa.”*

The reason for this *naseehah* comes after a long history of experience with these individuals, spanning a over few years, and patience upon their mistakes and misconduct. As well as the realisation of what they have been up to in the background of undermining their Salafee brothers and spreading evil speech about them. This information (about their ignorance) has come from many brothers in Birmingham who have interfaced with them directly, and many more complaints have come from others concerning their behaviour, the sum total of which does not allow doubt to enter into the fact that they have behaved as people of mischief who realise not their own limitations. And after having been correctly advised and admonished for numerous matters in which they were in error, and which they fell into on account of their ignorance and also the lack of their maturity, and lack of experience, and their foolishness of youth, they set out to defend themselves, by launching a slurring campaign upon other Salafees, being propelled in all of that by the desire to save their own reputation after they brought it down themselves, by their gross misconduct.

In addition to all of this, these unfortunate individuals have connections to others whose clear hatred and enmity towards the Salafees has become clear and manifest (even though it was perceived by us for a long time), and with whom they hold allegiances. And those with whom they have such connections are engaged in such activities the objectives of which are to undermine the course of the Salafee da’wah and to cause splits amongst the Salafees.

As unity is from the greatest of the affairs of the deen, and unity applies to affairs of aqeedah and manhaj and ibaadah and mu’aamalah, and to the individual and the society, then it is obligatory that the likes of these affairs, when they reach this level are repelled and removed from the society, as these affairs harm the society by separating the hearts and the thoughts.

Reason for the reply to the four of Alum Rock, the two in Birmingham University, Hamd House and their associates such as the few in Coventry:

It is stated in the excellent book *‘Al-Amr biluzoom Jamaa’atil-Muslimeen..’* (page 109): Al-Haafidh Ibn Katheer mentioned in *‘al-Bidaayah wan-Nihaayah’* (10/48), in the biography of *Ameerul-Mu’mineen* Marwaan ibn Muhammad ibn al-Hakam ibn Abil-‘Aas ibn Umayyah – who was the last of the *khulafaa* of Banoo Umayyah – that he said to someone who was with him when the ‘Abbaasiyoon surrounded him: “Do you not see the state that we are in? O how unfortunate for a state that has not been aided, a hand that

has not been victorious, authority that has not been remembered and favours for which thanks were not given.”

So a servant who was standing by his head said: “Whoever is inattentive to the young one until he grows up, and to that which is few in number until it becomes many, and that which is hidden until it becomes apparent; and who leaves the actions of today for tomorrow, will suffer more than this.”

As for those types of people who speak in this affair, then they are of the following:

- a) Those who have already taken the collective experience of the students of knowledge connected to the Maktabah, all of whom are known for uprightness, (and many of them for studentship under the *Mashaykh* of *Ahl us-Sunnah*), correct understanding of the *Salafee aqeedah*, *manhaj* and *fiqh*, so they have taken what the likes of these have experienced and what is known first hand by those who work with the Maktabah and those who do not – with respect to what has occurred from the mischief-makers of Alum Rock and those connected with them. So they take this from the angle of accepting the information of the trustworthy people, the sum total of who do not deliberately come together to concoct a lie upon a group of people, or to collaborate in order to oppress them or wrong them. So knowing this, the word of the reliable trustworthy Salafees is sufficient for them, and so they know the truth and then move on.
- b) Those who desire verification and seek proofs for the mischief of the likes of these individuals. So they have gone to likes of Dawud Burbank, Abu Khadeejah, Abu Tasneem Mushaf, Abu Huthayfah, Abu Hammaad, Abu Abdillaah Bilaal, Abu Haatim Faarooq, Abu Tayyib, Abul-Hasan Amjad and others, as well as others who have witnessed first hand some of the underhand behaviour of these individuals from Alum Rock. So after seeking proofs and going to the people, they have become satisfied and have taken a clear position.
- c) Those who are upon the baatil manhaj of Abul-Hasan al-Misree al-Mubtadi’ of “tathabbut”, and who raise the slogan of “not until I see, hear, feel and verify for myself”. So instead of sitting also with the clear Salafees and the students of knowledge, those who have studied with the *Mashaayikh* of *Ahl us-Sunnah* in the Muslim lands, and whose are sound and upright in the affairs of their deen and are reliable, and have tazkiyaat from the People of Knowledge, and seeing the other side of the story, they – while they claim to be objective with this baatil manhaj of Abul-Hasan al-Misree – sit only with the mischief-makers of Alum Rock, who are no more than four, young, immature, ignorant hasty youths, and then believe in all their confused medleys, and then depart thinking that they are upon a “just” and “balanced, middle way”(!!). They either have personal friendships and historical relationships with the mischief-makers, and which they cannot break, and hence they take the path of Tamyee’, and try to take the well known Ikhwanee “middle-path” and despite being asked and told to go and sit with the Salafee brothers, like Dawud Burbank, Abu Khadeejah, Abu Tasneem and others, they show no will nor desire, nor any movement, and then continue upon their tamyee’ and manhaj of Abul-Hasan al-Misree, and then in their private gatherings continue to speak against the brothers at the Maktabah using only subsidiary issues, while being blind, or pretending to be blind to the fundamental issues that relate to this problem.

- d) Those who may or may not have personal friendship with the mischief-makers, but they, nevertheless have existing hatred for the brothers at the Maktabah, and thus, allying with the mischief-makers, and quoting and narrating from is something only too natural, since “*al-arwaah junoodun mujannadah*” (The souls are like soldiers that are [naturally] aligned together). This is what has occurred from the some of the residents of Luton, Middlesbrough and others, who are united upon hatred of the Salafees. Rather, the state was reached by one of these despicable where he called one amongst the well-known Salafees of Birmingham a foul obscene name – and *inshaa’allah*, soon shall this despicable be exposed for his khubth and what he conceals and hides, for no one speaks about the honour of *Ahl ul-Athar* except the vile and jealous hizbiyyoon who are upon ingnorance and misguidance.

2. Background Information And History

Thus, we² say:

The following is some background and history to this situation as well as some of the conduct of the brothers in Alum Rock, namely Kamran Malik, Ajaz Malik, Imran Yusuf and Imran Masoom. They have had many years to come and sit and explain their concerns to us yet they have not done so – even though they had attended several general da'wah meetings. In the last four to five months alone, they have either out-right refused to sit or excused themselves from sitting (due to personal or family difficulties) or promised to get back to us when they were ready.

Yet these excuses NEVER once prevented them from spreading corruption amongst the Salafees and splitting their united ranks in the name of Salafiyyah!! They spread this disease by making visitations to unsuspecting brothers and trying their utmost to fill their hearts with suspicion and animosity to the brothers involved in the da'wah at Salafi Publications³. The list of the names of the brothers (they have approached) has been

² By we, we intend: Abu Talhah Daawood Burbank, Abu Hakeem Bilaal Davis, Abu Abdillaah Hasan As-Somaalee, Abu Iyaad Amjad Rafiq, Abu Khadeejah Abdul-Waahid, Abu Fudayl Abdur-Raqeeb, Abu Tasneem Mushaf Ahmad, Abu Haatim Faarooq, Abu Junayd Yusuf Bowers, Abu Tayyib Ismaa'eel, Abul-Hasan Amjad, Abu Hamaad Yunus, Abu Abdillaah Bilaal Hussain, Abu Zayd Khaalid, Abu Hudhayfah Taariq and many others involved with the da'wah. We do not say that each and every one of these brothers experienced every matter of corruption mentioned in this document, but without doubt the news of the evil corruption of these people has reached us over several months if not a few years. So we affirm what has been stated in this document as the truth of what has and is occurring, *wallaahu a'lam*.

³ MISCHIEF-MAKERS IN OTHER PLACES:

And do not be surprised that this is the same type of activity that is engaged upon by others, in the various parts of the country. Chief amongst them are those of Luton, and those connected to them in Middlesbrough, from amongst the jealous *Hizbiyyeen*, filled with such hatred and envy that does not allow their souls to settle and taste any serenity. We are well aware of their activities. All of them work against the Salafees, and are driven by hatred, jealousy and personal ambitions which they cannot achieve except by this type of behaviour, which is to undermine those who have worked hard to bring clarity to the *da'wah*. They devise strategies by which to spread doubts amongst unsuspecting Salafees, in order to tear them apart from any attachments they have to the *Salafees* behind *Maktabah Salafiyyah*, and those who are with them in *aqeedah* and *manhaj*.

And amongst such *Hizbees* is Abdur-Rahmaan Mehdi of Middlesbrough, who has worked great *fasaad* and spread poison amongst unsuspecting Salafees, in order to give satisfaction to the ambitions of his soul. He is amongst the greatest of those who spread hatred, suspicion, dislike about the brothers at *Maktabah Salafiyyah*, and to this day, he works stratagems, contemplates plots, and manipulates and conjures, and has led numerous unsuspecting people to become distant from the Salafees, and from the knowledge that they present from the Scholars, and from where the *tasfiyah* is to be found, and from where the contact with the major scholars is established. Indeed the plot only encircles the one who devises it, and surely it will encircle any sinful person that contemplates such evil. And it certainly encompassed the likes of Abul-Haawiyah and Abdul-Qadir and other than them who played similar games. And similarly, those who embark upon shuttle missions of diplomacy to Middlesbrough from Luton and Birmingham to Luton, in order to achieve the same goals of undermining the links of the Salafees to their Salafee brothers in Birmingham and elsewhere, and who go there to cause doubts, and suspicions.

So we ask them and their likes to repent from their evils, to desist and to sit and purify their souls from this unfounded jealousy and hatred and envy, whose fiery rage only consumes them and

mentioned to them many times⁴. We asked the brothers in Alum Rock to come and talk to us directly on so many occasions that we have lost count, yet their was always an excuse or another or an out-right refusal – one of them claiming that they feared that they may be exposed in an internet ‘PDF’⁵!!

Yet this fear still did not prevent them from spreading untruths, backbiting and causing separation. So after exhausting every avenue of communication and after many ‘ad-hoc’ conversations with them either individually⁶ or collectively, they only increased in their arrogance and corruption and Shaytaan deceived and deluded them into thinking that they could continue in this manner without being repelled.

So we decided after great deliberation to repel the evil of their behaviour openly to avoid any further separation amongst the ranks of the Salafees. If they stop, repent and admit their errors and corruption they have caused and make that apparent in accordance to the Salafee *manhaj*, then who is there who can come between a Muslim and His Lord, and we will stop warning against them. The following is just a portion of the corruption they have caused and spread:

ONE: Around the beginning of 2001 and prior to that, these individuals from Alum Rock were involved with a network of people from Manchester, Birmingham and elsewhere. This network was propagating the idea that the *Maktabah Salafiyyah* was *Hizbee* and had an *ameer*⁷ who was obeyed and that he had two deputies that fulfilled the *ameers*

weakens their nervous systems, and leads to them blameworthy defects in personality and character, which become apparent and clearly visible after time in their behaviour, even to the most unsuspecting of people.

And we know with certainty, that they sit in their private gatherings, all but consuming themselves with fiery rage, biting at their fingertips with envy, being filled and filling the unsuspecting people with nothing but hordes of lies, and suspicions and doubts, such lies that emanate from the bankrupt souls of individuals who have problems with us historically, because we came in the way of their personal ambitions, and prevented the Salafee da’wah from being made into a business market, and because their personal aspirations were not realized and fell to the ground, because our desire for a clear form of Salafee da’wah, which is non-profit, and which puts the deen of Allaah before all else, actually became a great obstacle to their own private ambitions.

And then the most amazing affair is that they say, “It is all about *kursee* (i.e. seeking authority)”, whereas in reality, they are the seekers of authority, as they are people of unfilled ambitions and desires, and thus what they work of corruption upon the earth and tearing the Salafees apart with their lies, is just a way by which they wish to bring down the carriers of the true clear Salafee da’wah, and to raise themselves, and they are but the most ignorant of people with respect to the Salafee *manhaj* and *aqeedah*. And all of this to realize their personal ambitions and aspirations. And this is just a phrase that they utter in order to confuse and beguile the unsuspecting Salafees and to draw them into their web of deceit and lies, and evil plots.

⁴ Some of the people they tried to affect and succeeded in some cases and failed in others will be mentioned later, *inshaAllaah*.

⁵ As stated by Imran Masum to Abu Khadeejah in their first telephone conversation.

⁶ Abu Khadeejah had several conversations with Kamran Malik, some of which were lengthy lasting a few hours. Others who spoke to them include Abu Talhah on several occasions as well as Abu Tasneem, Abu Hammaad, Abu Hudhayfah, Abu Tayyib and others.

⁷ Abul-Haarith Hamza and Muraad Al-Jazaa’iree had admitted (on tape) that they had indeed somewhat spread this falsehood. But they always maintained that the source of this speech was

orders! However, it appeared that when these individuals from Alum Rock felt suspicious that they might have been directly implicated, and that they might be exposed, they came to the house of Abu Khadeejah in order to clear all matters. Anyhow, when all of this became apparent, the brothers at the Maktabah arranged a meeting and invited all the people involved, those from Manchester, Luton, Coventry and London and also Birmingham, in order to establish the chains of narration of all these claims and to see from where these lies originated and who carried them⁸.

However, these individuals from Alum Rock, using whatever excuse they could muster not to turn up to this meeting – and they claimed that they wished to protect their friendships with Muraad and Abul-Haarith. And perhaps this was deliberate on their behalf because the way they ‘spilled the beans’ to Abu Khadeejah concerning their involvement with this network of people was very diplomatic and was aimed at trying to get themselves off the hook lightly for the evil that they had been holding onto and transmitting and sharing with others⁹. So it is clear now they did not turn up to this meeting because they knew that the other people that they had been involved with, would expose them. This was a clear political move.

So this meeting actually took place to preserve the da’wah and offer sincere advice, and indeed some of those who carried this lie were caught out and made to retract openly on tape, and forced to admit that they carried lies. However, those present (i.e. the ones who carried and transmitted the lies, and who retracted) declared the Alum Rock brothers to be liars. And obviously them not turning up (which was a political move), they could not reply. Anyhow, from the conclusions of the meeting was that these brothers (Alum Rock) were most probably liars; and those present (at the meeting) recanted and apologised for their mistakes and carrying of falsehood. (All of this recorded on tape!)

always these from Alum Rock, namely Kamran Malik, Ajaz Malik and Imran Yusuf. In fact Abul-Haarith Hamza clearly stated this on tape. *Wallaahu a'lam*.

⁸ And this is our way and path, and the manhaj that we adopt, unlike the way of the cowards, who speak and speak and speak and then cower away from being present in the gatherings where the men have to be named and the isnaads explained, so that the liars can be separated from the truthful, sincere ones, or the ones caught unawares.

⁹ A simple example of this is the confession of Imran Yusuf (one of the Alum Rock people) that he went to Abul-Haarith Hamza and claimed to him that Salafi Publications was ‘ordering’ them to move their street da’wah stall to a different location so as not become violently confrontational with the soofees. This ‘order’, Imran stated was tantamount to ‘hizbiyyah’. He claimed that this was also the position of Abul-Haarith Hamza. Whereas, the reality of the situation was, that some of younger brothers were being physically attacked by the followers of the Soofee innovator, Riyaadul-Haq – so the advice of the Great Scholar ‘Ubayd al-Jaabiree, was that we do not become confrontational as this may result in a greater evil. So a few brothers involved in the da’wah met and decided to implement this advice and we advised Alum Rock with the same. And we advised them to move the stall further up the street away from the conflict area – so that the people of the street can see that our da’wah is distinct and clear and that we do not fall into direct violent conflict. This was the advice, straight and simple. It was clear to us that if anything flared up, these 3 or 4 from Alum Rock would not be able to protect themselves, but rather they would seek the aid of the black or West Indian brothers. This was not something that we wanted, since we do not wish for any Salafee to end up in prison on account of these youth of Alum Rock – after all, who would look after the welfare of their families. We know that these individuals from Alum Rock would have their weekend of excitement and then go back to their jobs on Monday morning, and leave us to pick up the pieces!!

When this occurred and it reached these brothers at Alum Rock, then it enraged them that they were treated as liars. Following this meeting, they sought to save their reputation and to save face, and then they strived to try to involve the brothers at the *Maktabah* to assist them. However, the brothers told them, that this is a problem between yourselves, Murad and Hamza. And as for us, we set up the meeting to clear this falsehood and to find the culprits who were spreading this narration and these lies. And the purpose of this meeting was realised as far as we were concerned. Your not turning up was your own problem, so now this is a problem between yourselves and this network of individuals you were involved with. You got involved with this network of individuals, so you go and deal with them.

So when they saw this position with respect to them, which is a just and fair position and a position in which everything is put in its proper place, they were enraged even further, and this burned them, and they took to harbouring a personal vendetta against Abu Khadeejah specifically, and the *Maktabah* in general.

Note here that when the preservation of the da'wah of Allaah was concerned, they refused to attend (i.e. all the previous meetings and requests made for them to come and sit or to attend the da'wah meetings). But when they themselves had been openly labelled as liars, how quickly they wanted 'justice' for themselves. They did not waste a minute or any financial expense. They started recording people secretly and chasing up whoever they could – visiting and phoning Abu Khadeejah on almost a daily basis. Abu Khadeejah, clearly stated to them, that when the matter was related to the da'wah and its preservation, you were not interested – BUT now that it is related to your personalities, you will do anything to destroy Muraad and Abul-Haarith. So the most Al-Maktabatus-Salaifiyyah agreed to was to send their recorded¹⁰ attacks on Muraad to him and attend any consequent meeting they arrange.

And this incident was perhaps one of the main incidents that shaped the future of their thoughts and the future of their views of the *Maktabah* and Abu Khadeejah, as they felt they had been wronged. In reality, they are the ones who wronged their own souls. They were involved in harbouring rumours and lies about the brothers, then politically tried to save their own selves when they feared that they might be exposed. Then to save face, they came and 'confessed' to Abu Khadeejah, and then this resulted in a meeting, to which they did not turn up, even though they were required to almost by obligation (since many of the narrations went back to them), and they did not come because perhaps the version of events and what they told Abu Khadeejah was not the truth about the true nature of the level with which they were involved in the underground machinations of this network of people, who were working against the *Maktabah*. Then when they did not turn up to the meeting and it worked against them, then this enraged them, and they set out to save their own reputation, which they never achieved until this day.

And this one incident is something that nicely illustrates the exact and true nature of these individuals, the games they play, the way they try to save their own skins, the way they try to wriggle and wrangle, their lack of being up front and straight with their brothers. And indeed, all of their subsequent dealings were characterised by this same behaviour, and they played more of these types of games in future occurrences.

¹⁰ This was a condition that Abu Khadeejah laid down so that no more under-handed behaviour took place.

Another matter is that when these individuals made their great mistakes and partook in underhanded behaviour, then the inherent guilt in their souls (which of course they did not manifest openly) caused them to be extremely sensitised to any speech that was made by their Salafee brothers. And often, due to their evil suspicions, coupled with their inherent guilt, they interpreted this speech to be against them, when the reality was otherwise. This was because their inherent guilt and knowledge of their underhanded behaviour created certain expectations in their minds that they would be spoken of, and thus with this nervous disposition created in their minds, they often took speech in other than the way it was really intended. And examples of this will be explained in this discourse. And thus, they continued with this complex in their minds, which continued to shape their perception towards their brothers. And in reality, it was this confused and inherently guilty mental state that would be reflected in the sum total of their actions in whatever was to follow.

TWO: From the moment we had heard whisperings of discontent, we have invited these brothers to the general da'wah meetings to air their views and concerns, with the exception of Imran Masum (because he is a relative new-comer to their jamaa'ah, having only joined them for approximately one year, after returning from London). These general da'wah meetings were by invitation and NOT open to all – so this was their opportunity, along with others who may have had concerns to bring them to the forefront and to advise their Salafee brothers.

So in the last 2 years, they have been invited to and attended at least 3 meetings. Yet, in NONE of these meetings did they air their 'so-called' claims of 'oppression' and 'injustice'. The last of these meetings was on the 10th February 2002. The tapes of this meeting are available. In this meeting, many issues were put onto the agenda and opened up for discussion, including the issue of Abdul-Qadir, the issues of spreading nameemah and causing separation, the issue of Afghanistan and the importance of sticking to the scholars, the issue of the contract signed with the innovator, Abul-Hasan Al-Misree in 1999 in Brixton. The meeting was open for any additions and discussions that the brothers may have requested. This was an ideal opportunity for these deceptive people to come and discuss their problems and concerns. Rather they left the meeting and continued to spread the seeds of discord and separation amongst the Salafees in Birmingham and outside of Birmingham, as is now well known. They even, in their deceit, went to Abu Talhah, lying about what took place in this meeting¹¹! All this with their aim and intent to cause separation between the Salafees to gain ascendancy as all their evil behaviour points towards.

THREE: After this meeting, Abu Khadeejah delivered the 'Eed khutbah in Dhul-Hijjah 1422 (23rd February 2002). In the khutbah, Abu Khadeejah touched on the importance of calling to tawheed and making tawheed the primary call as this was the call of the Prophets and Messengers as has been mentioned by Shaykhul-Islam Muhammad Ibn Abdil-Wahhaab in his Kashfush-Shubahaat and other works as well as Shaykh Ibnul-Uthaymeen, Shaykh Saaleh al-Fawzaan and Shaykh Rabee' in his Manhaj al-Anbiyah. Abu Khadeejah mentioned that our call does not begin with Jihaad, nor with the masaa'il of fiqh. Rather we know that the Messenger of Allaah, salallaahu alayhi wasalam, was

¹¹ As reported by Abu Talhah himself, concerning a supposed threat of attack on their wives! And this is an example of where their evil suspicion and their nervous disposition that was created by a combination of their underlying guilt and expectation of being spoken against, led their minds to be clouded and to misunderstand speech.

sent to a people who performed many of the rites of Hajj and other ibadaat, yet he did not call them first the ahkaam of the Hajj etc. – He began with Tawheed and its correction as is clearly mentioned by Shaykh Ibnul-Uthaymeen in his explanation of Kashfush-Shubuhaat of Shaykhul-Islaam. So Abu Khadeejah mentioned that our da'wah therefore cannot begin firstly with the matters of fiqh such as hajj, who the salaah or placing the hands on the chest or making the raf'al-yadain or other than that. So our da'wah to the soofees and grave-worshippers and those who call to tawassul through the dead must begin with tawheed! Abu Khadeejah then mentioned that we as Salafees should be aware of those hizbees who wear the garbs of Salafeeyah and mentioned al-Hidayah, etc.

These deceivers from Alum Rock (who normally do not even attend the 'eed prayer with the Salafees – and as usual Ajaz Malik did not attend this one), took this part of the khutbah to be an attack upon them wrongly connecting the part mentioning fiqh along with the tahdheer of the hizbees such as al-Hidaayah and others¹². And this led them further into their agitation with Maktabatus-Salafiyyah and specifically with brother Abu Khadeejah. And this was after their agitation in the previous affairs that had transpired, in which they had been treated as liars by their own associates, in that infamous network that was spreading lies against the Maktabah.

FOUR: So on the day of 'Eed they used a brother who was close to Abu Talhah, to arrange a meeting with him which they used to throw aspersions and accusations of lies at brother Abu Khadeejah and the running of the Maktabah. They demanded that Abu Khadeejah be removed and replaced. One of them (who came along with the Alum Rock brothers) even suggested that Abu Usaamah Khaleefah¹³ be invited to take on the role of

¹² So the very same day, which happened to be a Jumu'ah, they raised their voices outside the masjid claiming that they had been unjustly refuted and were called hizbees - and that they will break the legs of anyone who accuses them!! As related by Raashid as-Salafee and confirmed by Kamran himself to Abu Khadeejah.

¹³ "Here is the what Abu Usamah Adh Dhahabi said in a public khutba 2 years ago: **"You are all aware of the astronomical and extortionate amounts we are paying for one gallon of gas - about a dollar 50, 65, 70 cents for a gallon of gas... and that's from their politics and games! What's the point? The point is that Allaah has given the Imaams of the Muslims the great big Iman, this black gold - that if they wanted they could use this gold as a weapon against these infidels and bring them literally to their knees calling - but what do we find the imaams of the muslims doin'?** Bickering and fighting amongst themselves, going to the devils and asking the devils to solve their problems, 'What do you wanna do Mr Devil with the stuation' - so we have the states that are in the khaleej or the gulf, Saudi Arabia being the main one.. trying to help the Devil to keep the prices up so that their infrastructure here can get blessed, and then we have the other smaller poorer countries saying, 'Nooo! let's do something else' - and the people are arguing and fighting amongst themselves - Why?! - Because ALL of them put took the Book of Allaah, tabaraka wa ta'aala, behind their back and they put the Sunnah of the Messenger of Allaah, salallaahu alayhi wasallam, on the side - And with all of that there is no point of meeting for those people.. the devils are gonna be coming for them.. 'how we gonna do dis?'..."

On the same tape he states about these countries, why do they not put their hands in the hands of their Arab brothers, 'And I say Arab brothers, not Muslim brothers', or words to that effect.

If I had heard this tape without knowing it was Abu Usamah Adh Dhahabi, wallahi, I would say without doubt that he was a takfiri, jihadi." – Taken from SalafeeTalk.net

the da'wah!! Abu Talhah Daawood, patiently listened to them, not wishing to prolong the sitting because it was the day of 'eed, Abu Talhah's naseehah was clear, let us all sit together and talk about your complaints. Abu Talhah clearly stated afterwards, to many brothers including Israar Khaan (an ally of Alum Rock and another one of the deceivers who carries the banner of causing separation and who has shown that he will unite with almost anyone to bring the downfall of Maktabah Salafiyyah), that he held them to be clear open liars from that moment onwards¹⁴. However, Abu Talhah still wished for them sincere rectification and encouraged them to come and sit with us all and bring up the issues they wished to discuss. Abu Talhah has advised them since that time till now, to come forward and retract and repent from their errors – he began by speaking to them mildly and attempting to make their retraction easy¹⁵. Yet, none of that caused any change in their behaviour – They only increased in their hatred and enmity towards the Salafees and Maktabah Salafiyyah. They even phoned Zubayr Alee in Pakistaan and others, carrying lies and rumours claiming that Abu Khadeejah refuted Kamran in the 'Eed khutbah in front of all the people! (We have this in a tape recording with brother Zubayr 'Alee).

FIVE: Though they stated all this evil to Abu Talhah, concerning Abu Khadeejah and Salafi Publications. Yet, in front of Abu Khadeejah and in telephone conversations (on 'eed day and a few days later) Kamran Malik was clearly stating to Abu Khadeejah: "Wallaahi, there are no differences between us, we are with you". Nevertheless, Abu Khadeejah pushed him (to clear the air) for a sitting and a meeting and invited all of them to attend and Abu Khadeejah also agreed that all the people who have been carrying the narrations also be brought. Kamran continually declined and refused to accept. Then he stated that he himself would not be attending and that the other three are sufficient. This was unacceptable, since as Abu Talhah holds that Kamran is the worst out of the Alum Rock brothers in his deception, since he claims outward unity and comes across like he is free from the others, yet privately and in front of unsuspecting individuals, he is amongst the most severe in his enmity! So Abu Khadeejah further pushed him, and he promised he would get back to him with an answer after discussing the matter with the rest of the Alum Rock brothers. This was a few days after 'eed and after the same advice Abu Talhah had given them. Weeks and months passed by and still there was continuous refusal, yet their fitnah did not stop and their evil persisted, they carried it wherever they felt they would be heard.

SIX: Abu Khadeejah on several occasions, seeing their reluctance and family problems they claimed to be encountering, gave them the option to leave the meetings if they choose; but to stop their evil speech and carrying of lies and tales. But even after this option was presented to them, on 30th and 31st March 2002, they still persisted with their evil without relenting. So for the following two months or so they continued with their evil, phoning Zubayr 'Alee and whoever else would give them an ear warning, separating, lying and poisoning Salafees against Makatabah Salafiyyah and brothers connected to it.

In addition to this Abu Usaamah has recently made numerous attacks upon the noble Shaykh Rabee' Ibn Haadee al-Madkhalee.

¹⁴ On Saturday 31st August 2002 at the Dawrah in Birmingham in the presence of Abu Khadeejah.

¹⁵ Yet they, and Israr Khan, used this mild early stance of Dawood Abu Talhah only as yet another attack upon the Maktabah and Abu Khadeejah in particular claiming that there is a split over their matter – They claimed Abu Talhah 'merely' holds them to be backbiters and 'carriers' of lies, whereas Abu Khadeejah claims that 'we are liars'. So in their jahl they saw this as a contradiction and claimed that Abu Talhah does not hold them to be liars.

Over and over they were invited, yet one excuse followed another. So the brothers in Salafi Publications repelled their whisperings, trying to keep the matter small and at the same time hoping that they would either desist or come and sit.

SEVEN: So right up until 24th May 2002, we were still hopeful that they would desist. Abu Khadeejah had several lengthy conversations with Kamran Malik, wherein he tried to convince Kamran that the method they were employing caused separation and hatred and that their phoning Pakistan involved injustice and lies. Abu Khadeejah heard many of the claims that Kamran was making as did Abu Talhah before him. In the final conversations with Kamran - Abu Khadeejah asked him as to why he had not brought these matters before and why he had not agreed to meetings and why he had not taken the advice of Abu Talhah Dawood to sit and meet with Maktabah Salafiyyah. He immediately claimed that Abu Talhah had never given them such advice. Then Abu Khadeejah urged him to be just, after a few minutes he affirmed that indeed Abu Talhah did advise them to sit three months earlier! So yet another lie!

EIGHT: Bearing in mind that Abu Khadeejah spoke to Imran Masum on two separate occasions. In the first conversation urging him to come to a meeting and stop speaking ill and causing separation – He promised Abu Khadeejah that he would get back to him after consulting with the ‘others’. The second conversation involved Imran Masum just throwing a tirade of abuse at Abu Khadeejah¹⁶ and slamming the phone down¹⁷. Abu Khadeejah also spoke to Ajaz Malik on at least two occasions. So he promised to contact Abu Khadeejah when he was ready after consulting the ‘others’ – and again Abu Khadeejah gave him an option of either dropping their speech and forget everything or come to a sitting. All this taking place in the last week of March and first week of April 2002. Yet, they still did not stop and continued their falsification.

NINE: Further, in mid May 2002, Abu Tasneem and Abu Hudhayfah, went to visit them in Alum Rock to ask them about their carrying lies to brother Zubayr ‘Alee in Pakistan. Even in this sitting, they were argumentative and obstinate, making claims and accusations¹⁸.

TEN: So towards the end of May 2002, Abu Khadeejah, Abu Talhah and several other brothers decided to repel the evil of these people. So they were given final opportunities to leave their evil and openly sinful behaviour¹⁹ and to return to the truth. They continued to defy and oppress themselves with sin, so in a weekly circle delivered on the 25th May 2002, we decided to address their evil in public. Just hours earlier, they were given yet another chance through the words of Abu Talhah, but still they refused to relent and even left threatening messages both at the Bookstore²⁰ and on Abu Khadeejah’s phone.

¹⁶ Yet Abu Khadeejah did not display any evil speech. And they probably have the tape, since they claim that they have secret recordings. As they admitted to Abu Hudhayfah Ibraaheem and others.

¹⁷ And this occurred in the end of May 2002 before the open warning was made.

¹⁸ As reported by Abu Tasneem and Abu Hudhayfah.

¹⁹ Since splitting the ranks of Ahlus-Sunnah, slandering and lying are major sins.

²⁰ As reported by Abu Hudhayfah Taariq, Abu Abdillaah Sohail at the Bookstore and Abu Khadeejah on his mobile.

So time after time, we found them upon this path of deception and lies. So it was inevitable that their corruption would not just remain in arena of the dunyah, but would also spread to their Deen and Manhaj.

3. Some Of Their Claims, Workings and Behaviour

1. Their false claim that a brother or brothers at Salafi Publications make istihlaal of taqleed (i.e. taqleed permissible) – and then turning this into an issue of causing separation and spreading *nameemah* – to the extent that they spread it to some of the students of knowledge in Pakistan. And further, threatening to use it as one of the issues to take to some of scholars as an example of our deviation²¹. It would have been better for them to come to us regarding this issue and they would have found that our position is fully in line with that of the '*ulemaa ul-kibaar*'. So any attack upon us in this matter is also an attack upon the kibaar '*ulemaa*' as our position is the same as theirs.

At the end of 1999 one of these individuals contacted our brother Abu Iyaad Amjad Rafiq concerning the issue of taqleed and ijtihaad. Abu Iyaad explained to us:

“This was around the end of 1999, or it could have been a bit later. But Imraan contacted me by phone. He seemed a bit concerned about the issue of taqleed and ijtihaad that we were (and still are) upon. So the discussion revolved around the issue of taqleed, and I explained to him the position that we held, and I happened to have with me a book by the noble Shaykh Rabee' bin Haadee, concerning the da'wah of Shaykh u-Islaam Muhammad bin Abdul-Wahhaab and his offspring, and their manhaj in the affairs of furoo', from which I read to him a few statements from some of the noble Scholars. I do not have the book with me now, however I recall that the statements I brought explained to him that there are those who are worthy of ijtihaad, those who make ittibaa' and those for whom taqleed is permissible, and that the people vary according to their ability and that ijtihaad is not binding upon everybody and taqleed is nor forbidden for everybody, and words with that meaning. He seemed a bit confused in defining what is taqleed and what is ittibaa', and also stated that taqleed is haraam mutlaqan (i.e. absolutely), and I attempted to get a clear answer from him as to what he understands to be taqleed and what he understands to be ittibaa' and exactly what is binding upon whom, I spoke to him for around 15 minutes, and I sensed that he felt discontent and that our position was not to his liking. I feel sure that we finished our discussion with him feeling discontent with the view explained to him. And our view is none other than that of the major scholars of today (such as Shaykh Ibn Baaz, Shaykh Ibn Uthaymeen) and also those of the past such as Ibn Abdul-Barr, Shaykh u-Islaam Ibn Taymiyyah and others. However I sensed that this was not to his liking as he considered that taqleed is haraam mutlaqan, but he was not able to explain to me this position satisfactorily in light of the specific examples and scenarios I gave to him, during that conversation, to enable him to define taqleed and ittibaa, and what exactly was it that he considered haraam mutlaqan'.” End quote.

So we understand that these individuals have had this position for a very long time, going back a few years, and they continued to discuss and raise this issue with others and harbouring certain suspicions and thoughts against the brothers around this issue. Then they claim that they were picked on by way of this issue, and this is incorrect and amounts to a lie. Rather, coming from their 'Markaz Jamiat Ahle-Hadees' background which is known for its severe polemic against the Hanafis on the issues of *taqleed*, it is

²¹ This falsehood of theirs was confirmed by brother Abu Abdillaah Suhayl when he spoke to brother Zubayr Alee in Pakistaan. This was further supported in a telephone conversation with Zubayr 'Alee himself which is recorded.

apparent that our balanced (and correct) opinion was not to their liking. And thus over the years they held onto this issue in this manner and it reached the stage where they contacted Zubayr 'Alee on this issue and influenced him to take a stance against us and to consider us to have a deviation in our position concerning this subject. As for anyone who claims that they were harassed and picked on by way of this issue, then this is a lie, as indeed it was these individuals who inflated this issue greatly, as our position was not to their liking, and they did not cease to remain upon jahl with respect to it, and to continue to raise it, and to keep it moist upon their tongues.

And the essence of the actual matter is that taqleed is permissible in general.

Ibn Abdil Barr (Jaami'ul Bayaan 2:115): "The Scholars have not differed that upon the common person is to make Taqleed of their Ulamaa, and they are those intended by the saying of Allaah: 'Ask the people of knowledge if you do not know.' (16:43) And they have agreed that the blind man should make Taqleed of the one who he trusts to direct him to the Qiblah if he has a problem with this, then likewise the one who has no ilm or no understanding of the meaning of his religion, then it is upon him to make Taqleed of his Scholar."

Ibn Taymiyyah (Al-Fataawa:20/203) said: "And that which the majority of the Ummah are upon is that ijtihaad is permissible in general and taqleed is permissible in general. Ijtihaad is not obligated upon everyone whilst taqleed forbidden; neither is taqleed obligated upon everyone whilst ijtihaad forbidden. Rather, ijtihaad is permissible for the one who has the ability, and taqleed is permissible when ijtihaad cannot be performed."

However, in certain situations, taqleed becomes haraam, and amongst them, is after the proof from the Book and the Sunnah has been shown. Ibn al-Qayyim (rahimahullaah) explains, "Thirdly: doing taqleed after the proofs have been established and it becomes apparent that the evidence contradicts the view of the one to whom taqleed is done." So in the likes of this situation, then taqleed is haraam mutlaqan.

For positions of the major scholars on this important topic of taqleed, please see Appendix 2.

2. Their false claim that brothers at Salafi Publications criticise and speak ill of the Shaykh Al-Allaamah Badee' ud-Deen Shaah, *rahimahullaah*. And That Spubs are getting ready to refute him.²²

3. Their false claim that Abu Khadeejah had claimed, where are Badee ud-Deen's references? Meaning: where are his tazkiyaat?²³

²² Narrated by Raashid As-Salafee. They should know from the time we have known this great Shaykh, we have defended him, protected his honour and given him the recognition of the kibaar. Rather we were with the Shaykh when he criticised the 'Markaz Jam'iyyah Ahlul-Hadeeth UK' back in the early 90's and his other positions. May Allaah enter him into Paradise, *rahimahullaah*. In fact, when some of these brothers from Alum Rock still regarded Abdul-Haadee al-'Umaree, the *jaahil hizbee* and defender of the Soofees and Deobandees, to be their '*aalim* - we were defending the true 'ulemah like Shaykh Badee' ud-Deen, *rahimahullaah*.

²³ Narrated by Haider, who took it from Ajaz Malik – Haider said this in front of Raashid As-Salafee and Abu Khadeejah. They claim that it was Raashid who told them this information in the first place! Raashid has freed himself from their lies upon him.

4. Their false claim that the brothers at Salafi Publications hold that it is not from the manhaj of the Salaf to refute ahlul-bid'ah in the issues of fiqh²⁴.

Rather our position is the same as the position of the Imaams of the Salaf and the 'ulemah of our days. That is, that the first and most important affair in Islaam and that which is called to first is tawheed upon the manhaj of the prophets. I refer you to the booklet: *'Tawheed Awwallan Yaa Du'aatal-Islaam'* ('Tawheed First! O Callers to Islaam') by the *Muhaddith Al-'Asr* Muhammad Naasirud-Deen Al-Albaanee – The title itself should show us all about which matter comes first. As for refuting, the people of bid'ah and shirk such as the soofees in the matters of their opposition to the correct fiqh positions, then this is permissible and something that no two scholars have differed over, inshaAllaah. However, when we find someone committing shirk or kufr in Islaam and opposing the 'aqeedah of the Salaf, then our starting point of rectification is the 'aqeedah and the tawheed. However, we found from these brothers a false claim that we do not allow refutation in fiqh. This was conveyed by them to Zubayr 'Alee in Pakistan who confirmed this in two telephone conversations.

The point that Abu Khadeejah made to Kamran Malik, by way of advice, in more than one conversation was that when we begin to reply to the people of innovation and in specific those from the Soofiyyah, that we begin with the issue of their Shirk, and call them to Tawheed first and foremost. That when we find a grave-worshipper, who calls to his grave-worship or a person who calls to tawassul through the awliyaah – Then we do not begin by refuting them in the issue of raf'al-yadain or other such matters, rather these refutations only come as a consequence, after dealing with the innovators in their shirk and kufr.

5. Their false assertion that the brothers at Salafi Publications are liars or those who lie. Rather many of the people who have advised them and tried to bring about islaah (correction) have also been accused by them to be untruthful. So they accused Mushaf Abu Tasneem of being untruthful and Abu Talha Dawood Burbank of lying, they accused Abu Khadeejah of lying.

Then they proceeded to focus upon Abu Khadeejah as the sole point of their attack. And this is from their gross injustice, may Allaah rectify them. They and the people should know that brothers like Abu Talha Dawood, Abu Tasneem, Abu Fudayl, Abu Tayyib, Abu Khadeejah and others all hold the same position towards these brothers in Alum Rock – And we still wish for them good and return to the truth.

6. Their bold threat that they will take the above points and others to some students of knowledge in Pakistan and then take it to major scholars of Saudi Arabia to get Salafi Publications refuted – One of them (Ajaz Malik) repeated this on tape – And they have not stopped from their evil till this day!

We ask: What is the benefit of attempting to destroy Salafi Publications or the brothers connected with it?! Then further, what is the benefit in using falsehood to damage the da'wah and the du'aat?! These brothers who have for many years working hard to teach and spread the Sunnah and to oppose hizbiyyah. If you destroy the maktabah and its du'aat, what has been achieved²⁵? The Maktabah has Arabic classes, conferences, circles

²⁴ Narrated to us by Abu Hudhayfah Taariq and Abu Tasneem Mushaf.

²⁵ They now claim, as they stated to Abu Hakeem Bilaal Davis on 1st October 2002, that they have NEVER warned against al-Maktabatus-Salafiyyah nor spoken against it, neither privately nor

for both women and men, childrens' Qur'aan classes, bookstore, websites, zakaat funds and much more – So if this is damaged or those who have spent years organising this are damaged, what will they achieve except to give the people of bid'ah ammunition against the Salafees.

We do not and have never said we are perfect and that matters do not need improving. Rather we have always left the door for everyone to come and advise. Abu Talha Dawood announced last year in his class that if anyone sees in us an error, then we are available every Friday after jumu'ah at the offices to listen to any advise or criticism with a view of rectification. Never once have any of these people ever come to advise or correct!. Allaahul-musta'aan! Further, every few months we have da'wah meetings to listen to the concerns of the brothers – yet even then we had nothing from them.

7. Their open attack upon our noble brother Abu Talhah Dawood Burbank, accusing him of “lying” and “lying upon this issue”. All of this because Abu Talhah stood up for the truth and advised them with repentance and rectification, same as the other brothers advised them. Rather in their first visit to Abu Talha in Feb 2002, Abu Talha advised them to sit with all the brothers to make Islaah. Many other brothers advised with the same. Yet they chose to continue causing separation and spreading false rumours.

8. Their open slander (on tape) that the brothers in Salafi Publications criticize the Mashaykh, such as Shaykh Ali Hasan al-Halabi and Shaykh Saleem al-Hilaali, accusing the brothers of calling them, “*miskeen*” and saying that Usamah Qoosee “doesn't know the manhaj”! All this despite the fact that these brothers know that Salafi Publications were the first in the west to defend Shaykh Alee Hasan al-Halabi from the attacks of the Takfiris and Qutubis when they deceptively hijacked the issue that took place between Shaykh Alee and the Permanent Committee. And they accuse us of attacking Shaykh Saleem! Rather, we do not and never have preceded the Kibaar 'ulemah in criticising any of the people of knowledge and students of knowledge. We have kept silent about the Jordanian Mashaayikh and have not spoken about them openly. However, we now find even though some from the people of knowledge from the kibaar are openly speaking against them for some of their errors. And we have started to convey that²⁶ advice.

publicly, and they claimed this is a clear lie against them. Read further on and you will see yet again their lying, thinking that Allaah will not expose them! Look at the conversation between Imran Masum and Moosaa Richardson later on. Further, they said, 'if we ever had a problem with Salafi Publications, why would Ajaz have promised to give the Masjid £25,000 pounds after it was built... so this is a clear proof we are not against al-Maktabatus-Salafiyah' – Another deception on their part. We ask, therefore, 'Where is your £25,000 pounds that you promised then for the masjid?'!?! Do not hold your breath O reader and neither will we!

²⁶ QUESTIONER: O Shaykh what should our position be towards the Mashaayikh of Jordan? SHAYKH RABEE' ANSWERS: The Mashaayikh of Jordan are to be advised, advise them that they should speak with the true affair. It is not permissible for them to hide the truth and to enter into baatil (falsehood), they are in need of the advice of both the kibaar (senior) and the sighaar (younger ones), so they should explain to them their errors... (Link up from Leicester, UK)

SHAYKH MUHAMMAD AL-BANNAA: “I heard the discussion with this Libyan brother AbdulMun'im with Sheikh Abdulmuhsin 'Abbad. Before that he contacted me over the phone wanting from me a recorded statement clarifying that the brothers from Jordan are upon Haq and guidance or to that effect. I said by Allaah I cannot say that they are upon haq and guidance and they have now ruled that Abu Hasan is correct and that Sheikh Rabee' has erred without going back to Sheikh Rabee'. This matter, I see is opposed to the obligation (which was upon them) that is why the fitnah has increased. It was obligatory on them to return to him first and foremost. And

9. In a recent MSN conversation between Imran Masum (who goes by the title Abu Khuzaimah) and Moosaa Richardson (a good Salafee brother studying in Makkah) he said the following²⁷ :

1. **“Abu Khuzaimah Ansaari says:**
2. have u sen www.theclearpath.com²⁸
3. **Moosaa says:**
4. yes of course
5. **Moosaa says:**
6. what about it
7. **Abu Khuzaimah Ansaari says:**
8. just asking if u ahve sene
9. **Abu Khuzaimah Ansaari says:**
10. it
11. **Abu Khuzaimah Ansaari says:**
12. cos i was told they are off

before they put out (their statement) it was upon them to discuss the matter. Then sheikh Rabee' told me about our brothers in Jordan and if everyone told me I would not have believed them, but my certain knowledge and experience with our brother Rabee' ibn Haadee is that he has never lied. So I believed him that they (Jordanians) spoke aiding Abul Hasan. They said that Khabar Waahid does not constitute certainty (la yafeed al yaqeen) and he (sheikh Rabee') called me and said listen (to their statement) and I said I will not be able to speak until I hear it.

So (Abdulmu'im) said listen to our brother Ali Hasan (who was there) so I said ok. So Ali Hasan spoke to me and I said to him you have erred a clear error and have further enflamed the fire. How can you all write these written statements aiding Abul Hasan and mentioning that Rabee' is the one mistaken before you returned to Sheikh Rabee. This is amazing.

The people of falsehood say statements of kufr and yet they defend each other and yet is this how we act? I am speaking now about Ali Hasan. Sheikh Rabee' said to me and by Allaah I would not have believed it if all the people told me for my experience of knowing Rabee' while even as a student and until now I have not known him ever to lie. Sheikh Rabee' said (to the Jordanians) you have differed with your own Sheikh Nasr ud-Deen al Albaani (rahimahullaah) and differed with what you used to be upon or words to that effect that Khabr ahaad which the Ummah has accepted constitutes knowledge and certainty”

SHAYKH FAWZEE AL-ATHAREE: Question posed to Sheikh Fawzee al-Atharee from Sunday September 28th. Question, “Has our position changed (from us relying upon them for Ilm) regarding the Jordanians? What is our position concerning Ali Hasan, Saleem Hilaali, and Usaamah Qoosee?”

Sheikh: “No doubt our position has changed, in reality it has greatly changed. I shall probably speak on this later when the people of knowlegdge have spoken on it (in detail).”

Tape entitled: The Obligation of Sticking to the Book and the Sunnah upon the Understanding of the Salafus Saalih” Daru Ahlil Athar of NC

²⁷ From an email from Moosaa Richardson dated, Wed 18/09/2002.

²⁸ This is very concerning since it shows that the outlet for these *fatannoon* of Alum Rock is the Clear Path website, who are also part of this jamaa'ah of fitnah, fasaad and hizbiyyah. More on those who are behind Clear Path a little later in this article.

13. Abu Khuzaimah Ansaari says:

14. because they dont talk about manhaj issues of today²⁹

15. Abu Khuzaimah Ansaari says:

16. like ma'aribi³⁰ and so on³¹

17. Moosaa says:

18. i'm not the best one to ask about that

19. Abu Khuzaimah Ansaari says:

20. okay

21. Moosaa says:

22. who's behind the website?

23. Abu Khuzaimah Ansaari says:

24. some brothers

25. Abu Khuzaimah Ansaari says:

26. good ones³²

27. Abu Khuzaimah Ansaari says:

28. in birmingham uk

29. Abu Khuzaimah Ansaari says:

30. i help out”

Also,

31. “Abu Khuzaimah Ansaari says:

32. i help out

33. Abu Khuzaimah Ansaari says:

34. and aabu hibbaan³³

²⁹ From where did he get this statement? Or is it yet another falsehood?

³⁰ So Abul-Hasan al-Ma'arabi al-Misree, the innovator is not a target for you so you do not mention him with criticism. But Salafi Publications, however, is target for you and has received your constant, unrelenting attacks, such as the one you are engaged in this particular discussion. And further, this is a great and wicked lie, that we accuse others of being “off” just because they don't speak about al-Ma'arabee. How many scores are there, of good Salafees who have not spoken on this issue, yet they actually support the Scholars and are one with them. It is not that they have to speak, but that they are one with the Scholars who are upon the truth. So this is more of this type of deception. That which is unacceptable is defence of this innovator.

³¹ Your closeness to Abdul-Qadar Baksh and your usage of the slogans of those who defend Ma'arabi tell us your position, such as the usage of the term “*Irhaab Fikree*”.

³² Since he regards them to be good brothers, then we assume that they approve of each others methodology. And more on those behind Clear Path a little later. There is a link between Alum Rock and the Clear Path owners, and the Clear Path owners have an agenda of splitting the Salafees for their own political ends, in Birmingham just as Alum Rock and Hamd House – so their jamaa'ah is one!

³³ However, in an MSN discussion with Dawood Adeeb he says:

[18:06] Dawud Adib says: maybe it was Yasir

[18:06] Dawud Adib says: or Abu Hibban

[18:06] Abu Khuzaimah Ansaari says: possible

[18:06] Dawud Adib says: but do you have it?

[18:06] **Abu Khuzaimah Ansaari says: whos abu h ibban**

So here he asks Dawud Adeeb who Abu Hibbaan is (!!). Whereas he knows full well that Abu Hibbaan is the nickname of his comrade Kamran Malik!

35. Abu Khuzaimah Ansaari says:

36. yes

37. Moosaa says:

38. and its very recent

39. Moosaa says:

40. oh...

41. Abu Khuzaimah Ansaari says:

42. not the book translator

43. Abu Khuzaimah Ansaari says:

44. why do u mention”

Also,

45. “Abu Khuzaimah Ansaari says:

46. have u herd of a man called riyaaadh ul-haqq

47. Moosaa says:

48. i have a neighbor who has a bunch of his tapes

49. Moosaa says:

50. he's like hamza yusuf right?

51. Abu Khuzaimah Ansaari says:

52. he is a deobande hanafee soofee³⁴

53. Abu Khuzaimah Ansaari says:

54. wrote a book on salaah

55. Abu Khuzaimah Ansaari says:

56. from the hanafee perspective which confused mnay bros

57. Moosaa says:

58. makes sense

59. Abu Khuzaimah Ansaari says:

60. we have already answered his chapter onraising the hands

61. Abu Khuzaimah Ansaari says:

62. the books out in english

63. Abu Khuzaimah Ansaari says:

64. called kitaab raf al-yadain”³⁵

Also,

65. Moosaa says:

³⁴ So he is a Deobandi, Hanafi, Soofee? If we break this down, then most likely, he is Ash'aree in aqeedah, follows a particular Soofee tareeqah which most likely will contain that which contradicts and opposes Tawheed, and then in the Furoo' he is Hanafee. So you have chosen to address the issue of Raf'ul-Yadain with him, with the argument that many people have been confused about this issue on account of this Innovator. So is it more important that you save people from the confusion about the furoo' matters resulting from this Innovator, or is it more important that you save the people from his Ta'teel and Tahreef and Tasawwuf and other affairs that contradict Tawheed?!! And this does not mean that we prohibit refutation on fiqh matters! But clearly, there are priorities here, and given the context, it is clear that these individuals do not proceed upon baseerah in their da'wah, and yet we have been commanded with baseerah in our da'wah. Refer to the excellent discussion of the verse, “**Say this is my way. I call unto Allaah upon baseerah, I and whoever follows me...**” by Ibn al-Qayyim in the book “Path to Guidance” (Salafi Publications).

³⁵ See point 12 above. As for brothers being confused, then one who is well-founded upon *tawheed* and the *Sunnah* will not be confused.

66. look akhee

67. Moosaa says:

68. one thing about thclearpath that comes to me now

69. Moosaa says:

70. the links - why no links to TROID or SPUBS?

71. Abu Khuzaimah Ansaari says:

72. yes

73. Moosaa says:

74. thats a real mushkilah right now!

75. Abu Khuzaimah Ansaari says:

76. thye dont agree with some of their ways

77. Abu Khuzaimah Ansaari says:

78. how do u know that its amushkillah

79. Moosaa says:

80. QSS's hard position towards TROID has finally erupted and they are exposed

81. Moosaa says:

82. QSS was always like that, why?

83. Moosaa says:

84. the bros at TROID and SPUBS are clear

85. Abu Khuzaimah Ansaari says:

86. i dont know about troid they maybe

87. Abu Khuzaimah Ansaari says:

88. but sp are becomeing very dodgy³⁶

89. Abu Khuzaimah Ansaari says:

90. i dont think u know

91. Moosaa says:

92. i didn't know that

93. Abu Khuzaimah Ansaari says:

94. only ppl of bham know³⁷

95. Moosaa says:

96. howso?

97. Abu Khuzaimah Ansaari says:

98. irhaab al-fikree³⁸

³⁶ So this is a ta'an upon the Salafees. Show us where we are 'dodgy'? And this is the reason why The Clear Path website has taken our link off. So now you question our Salafiyyah?! Show us, all of you united in your rage and jealousy, where is the error in our manhaj or our Salafiyyah? You become so agitated on account of suspicions that you hold that Maktabah Salafiyyah says "so and so is off", when all you do is speak upon ignorance, and here you are, in your private discussions, working to undermine Maktabah Salafiyyah and accuse them of being "dodgy".

Indeed, they informed Abu Hakeem Bilaal Davis in a phone call (first week of October 2002) that they have never spoken ill of Salafi Publications. Wallaahul-musta'aaan.

³⁷ Like whom? You and the people of hizbiyyah with you? You and those who defend Abdul-Qadir Baksh and evil Manhaj of hizbiyyah.

³⁸ Irhaab fikree (Intellectual Terrorism)! The term used by the supporters of Abul-Hasan Ma'rabee and Al-Maghraawee to attack the major scholars like Shaykh Rabee', Shaykh 'Ubayd, Shaykh Ahmad an-Najmee etc. A term which they had not heard of nor even been able to translate until the defenders of the innovator Abul-Hasan Al-Misree utilised it. It is a term of defence employed by those who attack Shaykh Rabee and others claiming that the major scholars

Also,

- 99. “Abu Khuzaimah Ansaari says:**
100. they speak against the mashaikh
101. Abu Khuzaimah Ansaari says:
102. mathalan
103. Abu Khuzaimah Ansaari says:
104. ali hasan
105. Abu Khuzaimah Ansaari says:
106. sh saleem
107. Abu Khuzaimah Ansaari says:
108. moosaa nasr
109. Abu Khuzaimah Ansaari says:
110. and sh usaamah qoosee
111. Abu Khuzaimah Ansaari says:
112. and mnay others³⁹“

Another lie – Bring us where we have spoken against the mashaykh from ourselves, EVER. Rather we narrate and carry only that which comes from the Kibaar al-‘ulemah. So why is it that you don’t say that Shaykh Faaleh al-Harbee speaks against these students of knowledge, as does Shaykh Rabe’e and others – Too painful to swallow?

- 1. Abu Khuzaimah Ansaari says:**
2. i was with sp for a very long time and i know all the bros⁴⁰
- 3. Moosaa says:**
4. sms
- 5. Abu Khuzaimah Ansaari says:**
6. its okay
- 7. Abu Khuzaimah Ansaari says:**
8. sp are going bad⁴¹

‘intellectually terrorise’ you to agree with them! And we seek refuge in Allaah from you and your Jamaa’ah.

³⁹ Like whom? What sneaky behaviour. With whom else have you conversed? You do not even know brother Moosaa, yet you try to poison him – but his manhaj protected him. Whom else have you talked to and poisoned?! As for our speech about anyone, then it comes from the Scholars, and we do not proceed them in anything. Indeed, never until the insults and revilements that came from some of the Jordanian Shaykhs and al-Qoosee against those who refuted al-Ma’ribee (accusing them of being the offspring and followers of Dhul-Khuwaisarah), so never before this, did we see it fit to speak about them. And even know, we do not openly speak about them, unless we are preceded by the Scholars. And in fact we even prohibited any open speech about them, until the scholars see it fit. And this is as a result of our close connection with Shaykh Rabe’e, Shaykh ‘Ubayd and Shaykh Faaleh.

⁴⁰ This is a lie, rather he was never with Salafi Publications, in the sense of the brothers who are actually with the Maktabah, helping out and running it. As for his claim of being with us “for a very long time” this is a lie also. Rather, this is just something he has entered into his speech here in order to give credibility to his other lies that he will tell in this conversation.

⁴¹ Again, here he reinforces his claim against Salafi Publications – and that only people of Birmingham know our evil?!

9. Abu Khuzaimah Ansaari says:

10. also we as in and some bros

11. Abu Khuzaimah Ansaari says:

12. had a run in with nthem

13. Abu Khuzaimah Ansaari says:

14. in them cursng ome pakistani mashaikh

Again, we find clear slanders from Imran Masum against Salafi Publications – So we are, most certainly NOT upon the same Manhaj by his own admission here.

As for the cursing of the Pakistani mashaykh, then this is another gross slander. Bring the proof, the tape (since they claim they have been secretly recording us) or anything else to prove this evil. It is no wonder that Abu Khadeejah and others have called them Dajjaaloon (extreme liars) – and here we see the proofs before our eyes⁴²⁴³. They have

⁴³ **The Permissibility of Applying the Word “Dajjaal” to Other Than the Dajjaal**

The *Imaam Al-Faqeeh* Ibn Uthaymeen refers to the Callers of Misguidance as *Dajjaajilah*: He said:

“But it is binding upon us that we know that the type of fitnah of this man (The actual Dajjaal) is present in other than him, as you find from the children of Adam at this present time one who misguides the people with his appearance, speech and everything he is able (to use) and you will find that this is from the wisdom of Allaah that he gave him eloquence and fluency:

“So those who might be destroyed are destroyed after clear evidence, and those who live might live after clear evidence.” (8:42)

And there is no doubt that the Fitnah of the actual Dajjaal is the greatest thing, but also there are *Dajjaajilah* who deceive the people and and make matters confusing over them (by distorting them). So it is obligatory to be cautious of them and to understand their aims and intentions.

That is why Allaah said about the Hypocrites:

“They are your enemy so be cautious of them.” (63:4) Even though he said: “And when they speak you listen to their words.” (63:4) Meaning that due to their eloquence, fluency and power (of speech) they will pull you strongly to listen to what is being said. But (As Allaah said) “They are as blocks of wood propped up.” (63:4) And even the wood is not erected by itself, “Propped up.”

This means that it rests on a wall, so there is no benefit in it. So those who adorn themselves in front of the people with the manner that they speak whether it is concerning Aqeedah, Sulook or Manhaj it is obligatory to be aware of them and their sayings should be compared to the Book of Allaah and the Sunnah of his messenger, so that which opposes them is rejected no matter what it is. And the beauty of the speech should not deceive one as this is from flowery speech (with no substance or truth). [As a poet says]:

Broken arguments like a [dim] glass (lamp) that you think to be truth (i.e. the source of light, guidance)...

So do not say that these people have been given eloquence and fluency in order to aid the truth, for verily Allaah tests (mankind) so He might give some of them eloquence and fluency even if he is upon falsehood as Allaah will put mankind to trial with the Dajjaal who is without a shadow of a doubt upon baatil” (*Sharhul Mumt'i* 3/274, of Shaykh Ibn Uthaymeen).

made this issue of Zubayr Alee as another political tool and likewise “irhaab fikree”, and so they falsely claim that he was slandered and cursed by us.

As for our actual position towards brother Zubayr ‘Alee, then we make the following notes after talking to Zubayr ‘Alee directly on the phone and as a result of his telephone conversations with other individuals, such as Dawud Adeeb, Kaashif (from Madinah) and others:

1. He has a very lenient position towards the innovator Abdur-Rahmaan Abdul-Khaaliq of Jam’iyyah Ihyaa Turaath al-Islaamee – Using the general praise of Shaykhul-Islam Ibn Baaz⁴⁴.
2. He used to hold, within the last year and half or so, that Shaykhul-Islam, Muhaddithul-‘Asr Al-Albaanee and Shaykh Alee Hasan had ‘irjaa! But now he says that he no longer holds to that opinion. The question arises, which principles did he judge Shaykh Al-Albaanee with in the first place and what Manhaj was he upon at that time?⁴⁵ We say this because the people who initiated this evil attack

And as for the Mischief-Makers of Alum Rock, then they have had their share of deceiving and trying to pull the wool over the eyes of others, by using flowery speech, and by the claim of them being oppressed, whereas they oppressed their own souls. And then they called to the misguidance of separating and splitting between the Salafees by drawing others into their web of deceit and their private intrigues – opposing one of the greatest of the Usool of Ahl us-Sunnah which is Ijtimaa’ and absence of of Iftiraaq and Ikhtilaaf.

⁴⁴ And we know that the jarh al-mufassal (detailed criticism) of Shaykh Al-Albaanee, Shaykh Rabee’, Shaykh Muqbil etc. takes precedence over the ta’deel mujmal (general praise). Further, Imaam Ibn Baaz himself on several occasions spoke against Abdur-Rahmaan Abdul-Khaaliq.

⁴⁵ Some Question and Answers with Shaikh Ibn Uthaimen on 30th April 2000:

Question: “The questioner asks that some people say that Shaikh al-Albaanee – rahimahullaah – his position on the issues of Imaan is that of the Murji’ah. What is your view on this?”

Answer: The Shaikh paused for a while, remaining silent and then replied, “...I say, just as one who has preceded has said: “Al-Albaanee is a scholar, a muhaddith, a jurist – even if he is greater in being a muhaddith than a jurist – and I do not know of any of his statements which indicate Irjaa, ever. However, it is those who want to perform takfir of people, they are the ones who accuse him and those like him of being Murji’ah, and this action of theirs is by way of ascribing evil names [to him]. I testify for Shaikh al-Albani – may Allaah have mercy upon him – with uprightness, (istiqaamah), a sound creed, and good intention... “

Stated Shaikh Ibn Uthaimen (hafidhahullaah):

“Whoever accused Shaikh al-Albaanee of Irjaa’ has erred. Either he is one who does not know al-Albaanee or he is one who does not know Irjaa’.

Al-Albaanee is a man from Ahl us-Sunnah – may Allaah have mercy upon him –, a defender of it, an Imaam in Hadeeth*. We do not know of anyone who has surpassed him in our time*. However, some people – and we ask Allaah’s pardon – have jealousy in their hearts. For when [one of them] sees that a person has been met with acceptance [by the people], he begins to find fault with him on account of something, just like the hypocrites, those who used to defame those believers who would give freely in charity – and those [i.e. hypocrites] who would find nothing but the striving of [the believers]. So they would defame the one who would give charity in abundance, and also the poor person who would give charity!

upon Shaykh Al-Albaanee were non other than the likes of Safar al-Hawaalee and Salmaan al-Awdah etc. Amjad Abul-Hasan added as a clarification to this point, “To be fair he told me that the takfeerees tried to influence him whilst he was in Peshawar”. So this indicates his lack of clarity in these issues and being susceptible to the doubts of the Takfiris.

3. He warned from reading and teaching Silsilah Ahadeethus-Saheehah of Muhadithul-‘Asr Muhammad Naasirud-Deen Al-Albaanee, rahimahullaah. And he continued with this in many, many conversations. We hold it to be unbecoming that a small student of knowledge, speaks like this in the matter of a great scholar without any precedence from the ‘ulemah or the major shuyookh. Refer to the words of Al-Allaamah Ibnul-Uthaymeen, rahimahullaah.
4. He claimed that Shaykh Al-Albaanee utilises liars (kadhaboon) in the asaneed (chains of narration). There would have been no great problem if he had said that in such and such hadeeth, I have evidence that such and such narrator is actually a liar, and thus that particular hadeeth is not to be depended upon, despite it being authenticated by Shaykh al-Albaani. However saying generally that Shaykh al-Albaanee utilises liars (kadhaaboon) in the asaaneed, is speech which cannot be made, as a general judgement, by one who is at the level of Zubayr Alee, who is only a small student of knowledge, and is not recognised by any of the other specialists in the field as one who is able to make sweeping judgements such as these.
5. He stated to more than one person that the brothers in Salafi Publications make taqleed of Shaykh Al-Albaanee! We are surprised that he should be making these statements, and more surprising, who or what is his source of information?⁴⁶
6. He states that jarh is only for the scholars, and that we should not be making any jarh upon anyone since it is a restricted science. And with respect to this, we already have clarifications from the scholars concerning this issue, especially from Shaykh Faalih⁴⁷, Shaykh Ubayd and Shaykh Rabee’, who gave the tafseel in this issue and distinguished between the affairs of jarh concerning the narrators and the affairs of jarh concerning the sinners, transgressors and innovators,

We know the man from his books* – may Allaah have mercy upon him – and I know him from sitting with him on occasions. He is Salafee in aqeedah, of sound manhaj. However some people desire to perform takfeer of the servants of Allaah on account of something that Allaah did not perform takfeer of them. Then they claim that whoever opposes them in this takfeer is a Murji’ – a lie, slander, and mighty fabrication. Therefore, do not listen to this saying regardless of whomever it comes from!” Source: Cassette: Makaalamaat Ma’a Mashaayikh ad-Da’wah as-Salafiyah (Part 4) Dated 12/6/2000CE.

* Yet we find Zubayr Alee warning from his most monumental work, ‘The Silsilah’! And speaking against Shaykh Al-Albaanee in the field of hadeeth. This was the very same way of Jamaalud-Deen Zoroboza – So reflect!

⁴⁶ Rather, this was the way that Zoroboza and his followers used to speak against Shaykh Al-Albaanee (rahimahullaah). Yet even after making such statements upon Shaykh Al-Albaanee, Zoroboza used to claim love for Al-Albaanee!

⁴⁷ Refer to the tape “Question and Answers To Shaykh Faaleh al-Harbee” Birmingham Seminars 2002.

which is in relation to forbidding the evil. And all of this (i.e. the clarifications of the scholars) is on tape with us⁴⁸.

7. He states that usage of term 'majhool' (unknown) is not permitted. It can only be used in the sciences of hadeeth upon the narrators only. So it is not correct to say, 'fulaan is majhool' outside the field of hadeeth. And this opposes what our scholars are upon, who when asked about individuals not known to them say, that he is unknown (majhool) to us, or his condition is unknown to us, with the meaning that his aqeedah and manhaj is unknown to us, and his condition is unknown to us.
8. His continuous unrelenting attacks upon Salafi Publications not based upon any qawaa'id or firm knowledge. He cannot bring anything against us in the Manhaj nor in the 'aqeedah. So if he has anything to say about us, or to correct us, then he should bring it point by point, and if we are corrected in anything of the affairs of aqeedah, manhaj or even a fiqh position, then all praise is due to Allaah who has guided us even further! But till this day, he has not phoned us, nor written to us advising with anything. Rather he warns against us and speaks ill of us. Wallaahul-musta'aa⁴⁹. And we have mixed and been with the people of knowledge for more than a decade, and never have we seen this manifestation in their behaviour.
9. He claims that Maktbatus-Salafiyyah make istihlaal of taqleed.⁵⁰

This deceiver (Imran Masum) continues:

1. **Moosaa says:**
2. advise them
3. **Moosaa says:**
4. and be patient with their harm
5. **Abu Khuzaimah Ansaari says:**
6. i have been for 3-4 yrs

⁴⁸ Refer to the tapes of The Birmingham Seminars 2002.

⁴⁹ Even when Abul-Hasan Amjad Hussain (from the shoorah of Salafi Publications) rang him – Zubayr 'Alee without even salaam hung up the phone on four occasions. And likewise, when our brother Salmaan returned to Pakistan and contacted Zubayr 'Alee. He put the phone down on him. We have never experienced this behaviour with any of the people of knowledge, or seen characteristics such as these from them. And both of these brothers honoured Zubayr Alee and took the time and effort to visit him so there was nothing between them. Then this strange behaviour of Zubayr Alee, after having been affected by the lies of a group of young and foolish individuals is surprising to say the least. We have never seen this type of behaviour from any of the people of knowledge or the well-known students of knowledge.

You may also see Appendix 2 for the positions of the Major Scholars on the issue of Taqleed.

⁵⁰ All of this we note by way of facts about Zubayr 'Alee, either recorded on tape or narrated by reliable Salafee brothers. He also stated that he has a list of the errors and mistakes of Al-Maktabatus-Salafiyyah, yet we still have not seen this list from him. And we invite anyone who notes any mistakes in aqeedah, manhaj or fiqh, to send them to us along with their corrections.

Another disastrous blunder and lie, that can be confirmed with his ex-colleagues at City University, such as Salmaan As-Salafee and others. In fact, we have a tape approximately a year or so old, where he is defending Abu Khadeejah and Salafi Publications in an argument with a person who was cursing Salafi Publications. Rather, he was last year and the year before inviting Abu Khadeejah and Hasan As-Somaalee to City University to give lectures. A while after he invited Abu Khadeejah and Abu Talhah to stay with him overnight in his flat. If there was any advice to give, then this young man has never given it to any of us. So we ask, what is the true reason of their enmity. Is it jealousy? Is it love of fame and seeking of positions? Is it nationalism to their nation? Or all of the above!?

In a discussion on one of those occasions, he stated to Abu Khadeejah, Abu Abdillaah Bilaal and Salmaan as-Salafee that he has nothing to do with Imran Yusuf, Ajaz and Kamran Malik and when he returns to Birmingham, he will certainly keep his distance from them. Later, in a telephone conversation with Abu Khadeejah, he denied ever making this statement!

- 1. Abu Khuzaimah Ansaari says:**
2. me and the bros i am with have been
- 3. Abu Khuzaimah Ansaari says:**
4. we were called dajaals from the dajaals⁵¹
- 5. Abu Khuzaimah Ansaari says:**
6. ;liars
- 7. Abu Khuzaimah Ansaari says:**
8. enemeis and so on
- 9. Moosaa says:**
10. have you lied
- 11. Abu Khuzaimah Ansaari says:**
12. no
- 13. Abu Khuzaimah Ansaari says:**
14. rather they have
- 15. Abu Khuzaimah Ansaari says:**
16. wellhe has
- 17. Abu Khuzaimah Ansaari says:**
18. anyway its a long thing to do with politics⁵²

So he continues,

- 1. Abu Khuzaimah Ansaari says:**
2. abu khadeejah
- 3. Moosaa says:**
4. ok
- 5. Moosaa says:**
6. what did he lie about?
- 7. Abu Khuzaimah Ansaari says:**
8. many things bro
- 9. Abu Khuzaimah Ansaari says:**

⁵¹ And this is the truth of the likes of yourself. Though, the words of Abu Khadeejah were: “Dajjaal minad-Dajaajilah” and he was referring to one of you.

⁵² That is true, since this is your way – political machinations and plots against the Salafees.

10. too lengthy to tell u here
- 11. Abu Khuzaimah Ansaari says:**
12. mathalan he lied on a scholar from paakistaan⁵³
- 13. Abu Khuzaimah Ansaari says:**
14. well 2 actually
- 15. Abu Khuzaimah Ansaari says:**
16. sh zubair alee and sh taalib ur rehmaan
- 17. Moosaa says:**
18. what did he say about them?
- 19. Abu Khuzaimah Ansaari says:**
20. he said one was a surroti
- 21. Moosaa says:**
22. surooree?
- 23. Abu Khuzaimah Ansaari says:**
24. yes⁵⁴
- 25. Abu Khuzaimah Ansaari says:**
26. and i asked him he said he was not
- 27. Abu Khuzaimah Ansaari says:**
28. and he said the ulama like sh rabee have clarified this
- 29. Moosaa says:**
30. i asked sh. rabee' about zubayr alee this summer
- 31. Abu Khuzaimah Ansaari says:**
32. what did he say
- 33. Moosaa says:**
34. he said he was salafee but was su rprised that ppl are referring to him for 'ilm⁵⁵

The following are comments of the same Imran Masum with the noble da'ee, as-Salafee Dawud Adeeab al-Atharee of the USA⁵⁶:

- 1.** [18:03] Abu Khuzaimah Ansaari says: assalamu alaykum
 [18:03] Dawud Adeeab says: Wa alaikumus salaam
 [18:03] Abu Khuzaimah Ansaari says: there is a more detailed biography of Imaam badee ud deen
 [18:03] Dawud Adeeab says: I have not prayed Asr yet, and I am very, very late
 [18:03] Dawud Adeeab says: please excuse

⁵³ This, rather, is your natural evil suspicions and misunderstanding. This is explained in point 24 related to Taalibur-Rahmaan.

⁵⁴ When did Abu Khadeejah say this and to whom? Lies on top of more lies – This is the exact reason why you all have been labeled as kadhagoon, and you will probably take that label to your graves unless you repent. The Messenger of Allaah, *salallaahu 'alayhi wasallaam*, said: “... **And beware of lying, because lying leads to wickedness, and wickedness leads to the Fire; and a man will continue lying and adhering to lying until he is written with Allaah as a great liar.**” [Muslim, no. 2607. From a *hadeeth* of Ibn Mas'ood]

⁵⁵ In light of the comments on Zubayr 'Alee above, then we agree with this statement of Al-Allaamah Rabee', hafidhahullaah. Rather, these concerns that should be brought to the attention of Shaykh Rabee'.

⁵⁶ Dated 09/08/02, USA date. (which in the UK translates as 8th September 2002, wallaahu a'lam).

[18:03] Dawud Adeeb says: me
 [18:03] Abu Khuzaimah Ansaari says: on www.theclearpath.com⁵⁷
 [18:04] Abu Khuzaimah Ansaari says: no problems
 [18:04] Dawud Adeeb says: and don't forget to send the tape of Shaikh Zubayr Alee
 [18:04] Dawud Adeeb says: ok?
 [18:04] Abu Khuzaimah Ansaari says: oh yes
 [18:04] Abu Khuzaimah Ansaari says: we need to discuss that issue⁵⁸

The conversation continues and so does the foolishness of Alum Rock:

1. [18:10] Dawud Adeeb says: all I desire is the tape
 [18:11] Dawud Adeeb says: it is either you will allow to listen to it or you won't
 [18:11] Dawud Adeeb says: don't mix apples with oranges!
 [18:11] Dawud Adeeb says: please

⁵⁷ Another clear statement of the alliance with Birmingham University. Later you will see that the alliance is actually between Alum Rock, Israar Khan and these newcomers from Birmingham University. All of these calling to the same hizbee cause making alliances of unity with the 'kadhhaab, Dajjal' (as Shaykh Faaleh called him) of Luton, Abdul-Qadir Baksh.

⁵⁸ A classic response. In fact nearly an hour passes with this ignoramus arguing and avoiding the sending of the tape, which results in Dawud Adeeb reprimanding him on several occasions for his playing and fooling around. Here is an example of this long discussion:

“[18:08] Dawud Adeeb says: I am not Aboo Khadeejah
 [18:08] Abu Khuzaimah Ansaari says: wa sanake serpent
 [18:08] Dawud Adeeb says: and don't mixed the issues
 [18:08] Dawud Adeeb says: all I want is the tape
 [18:08] Dawud Adeeb says: because I spoke to the shaikh myself
 [18:08] Dawud Adeeb says: on the phone
 [18:09] Dawud Adeeb says: and I have nothing to do with
 [18:09] Dawud Adeeb says: what is going
 [18:09] Dawud Adeeb says: on with you and Aboo K
 [18:09] Abu Khuzaimah Ansaari says: okay
 [18:09] Dawud Adeeb says: you understand?
 [18:09] Abu Khuzaimah Ansaari says: yes
 [18:09] Dawud Adeeb says: they are unrelated
 [18:09] Dawud Adeeb says: issues
 [18:09] Dawud Adeeb says: now may I have the tape
 [18:09] Dawud Adeeb says: ??
 [18:09] Abu Khuzaimah Ansaari says: i think so more tafseel is needed brother
 [18:10] Abu Khuzaimah Ansaari says: do u want the tape sh zubair did with abu khadeejah
 [18:10] Dawud Adeeb says: you think more tafseel is needed from whom
 [18:10] Dawud Adeeb says: ?
 [18:10] Dawud Adeeb says: listen closely
 [18:10] Abu Khuzaimah Ansaari says: one minute inshallaah
 [18:10] Dawud Adeeb says: my respected brother
 [18:10] Dawud Adeeb says: I don't know what is going
 [18:10] Dawud Adeeb says: on
 [18:10] Dawud Adeeb says: but at
 [18:10] Abu Khuzaimah Ansaari says: ok
 [18:10] Dawud Adeeb says: **51 years of age**
 [18:10] Dawud Adeeb says: **I don't have time for games**”

[18:11] Abu Khuzaimah Ansaari says: i didnt
 [18:11] Dawud Adeeb says: I spoke to Shaikh Zubayr
 [18:11] Dawud Adeeb says: on the phone
 [18:11] Abu Khuzaimah Ansaari says: okay ill tell u what
 [18:11] Dawud Adeeb says: he said some things⁵⁹
 [18:12] Dawud Adeeb says: I want to hear his clarification of what he said
 [18:12] Dawud Adeeb says: that is it
 [18:12] Abu Khuzaimah Ansaari says: okay
 [18:12] Dawud Adeeb says: nothing else

Dawud Adeeb continues with him, encouraging this youth to be sincere:

2. [18:15] Abu Khuzaimah Ansaari says: the shaikh's position is clear
 [18:15] Dawud Adeeb says: it is not clear to me
 [18:15] Abu Khuzaimah Ansaari says: and if u want i will tell u the whole story if u bear with me⁶⁰
 [18:15] Dawud Adeeb says: because I spoke to him
 [18:15] Dawud Adeeb says: I don't want to hear it from you
 [18:15] Dawud Adeeb says: you are not the shaikh
 [18:15] Dawud Adeeb says: he is alive
 [18:15] Dawud Adeeb says: and he can explain himself
 [18:16] Dawud Adeeb says: better than you
3.
4. [18:48] Dawud Adeeb says: the conversation I had with him
 [18:48] Dawud Adeeb says: was not like that

 [18:48] Dawud Adeeb says: he said he advises people NOT to read
 [18:48] Dawud Adeeb says: the Silsilah
 [18:49] Dawud Adeeb says: I heard that⁶¹

10. Their claim that the noble brothers who went to them to advise them and try to unite the ranks of the Salafees “were sent (by others)” and are “tricky”. This is what they said to Abu Tasneen and Abu Hudhayfah Taariq in May 2002.

11. Labelling and mocking the Salafee brothers and those at Salafi Publications with tags such as “Grand Masters!” and attributing “Hizbiyyah” to them and saying that, “the brothers summon” people to the centre! When asked for the narrators of that which they claim, their mocking and mimicking this noble science of verifying, with statements out of place and context. This they said to Abu Tasneem and Abu Hudhayfah.

12. Their threatening, abusing the Salafees with terms such as, “We will deal with you!” – as one of them (Ajaz) left on the answering machine of Abu Khadeejah and in another call to the Bookstore to Abu Abdillaah Sohayl and Abu Hudhayfah Taariq. *Allaahu Must'aaan*.

⁵⁹ Some of those ‘things’ we have relayed above.

⁶⁰ Another classic tactic employed by these deceivers, explain matters in their own twisted manner.

⁶¹ We wonder now whether they will also add Dawud Adeeb to their list of ‘whoever does not agree with us is a liar’!

13. As for their main narrator, then it is brother Raashid As-Salafee from Aston – So this Raashid has freed himself from their false claims and accuses them of narrating upon him falsely. So whatever they claim upon him, then it is falsehood and he has freed himself from their lies. This brother Raashid put a letter to SPubs, signed and sealed! So it is clear that they tried to poison this young brother and started telling him made-up stories and lies against the Maktabah in order to cause him to join their band of opposers. When Raashid refused to accept their false claims, they turned against him.

14. Indications of *jahl*: Kamran Malik claimed in the house of Abu Khadeejah, summer 2001, that the position towards the difference between Mu'aawiyah Ibn Abee Sufyaan and 'Alee Ibn Abee Taalib, radi allaahu 'anhumaa, was a difference which is not ijtihaadee and it is not to be said that Mu'aawiyah is rewarded for his so-called 'ijtihaad'. He claimed that he had read this in the books of a Hindee scholar! When Abu Khadeejah mentioned to him the Aqeedah from the books of the kibaar al-'ulemah such as Ibn Baaz, Ibn Uthaymeen and Fawzaan - Kamraan said that was not enough, and wanted someone from the Salaf – So Abu Khadeejah quoted to him some A'immah from the Salaf – but still he was not satisfied and claimed he would return to the book of the Hindee scholar and see what he has to say! So even in the usool of the Deen, his ignorance is clear for the one who has insight.

15. Indications of *jahl*: Kamran Malik led the prayer in the house of a brother at *maghrib* time in Birmingham. After praying *maghrib*, Kamran noticed that there was rainfall, so he prayed 'Eeshaa straight after shortening the prayer to two units! When asked why he had shortened the prayer, he claimed that there is hadeeth reporting that the Messenger of Allaah, salallaahu 'alayhi wassallam, shortened the prayer during rain! The brother is still waiting for him to bring this narration over a year later. This is not only fasaad in his own worship but his jahal has lead to him to nullifying the worship of others. And he is the one who claims taqleed is *haraam* – yet, it seems, taqleed is *haraam* unless you make it of them! So bring the proof if you are truthful. Reported by Hamza of London.

16. After the US had started to bomb Afghanistan, these youths from Alum Rock (Ajaz, Kamran etc.), were in the house of a brother in Birmingham. One of them (from Alum Rock) was agitated by the position of the scholars of Kingdom of Saudi Arabia towards the bombings and bemused by their 'apparent' silence. So he began in his jahal to make comparisons with the Russian invasion 20 years earlier. Then he stated the hadeeth of the Messenger of Allaah, *salallaahu 'alayhi wassallam*, wherein he said: "... then the people will take the juhaal as the leaders and they will give fatawa, leading themselves astray and others astray"! The intent of disdain towards the 'ulemah is clear. This was narrated by Hamza of London.

17. After this time, one of the brothers, Abu Salmaan Talhah Davis, tried to narrate to one of them, the statements of Ash-Shaykh Faaleh Al-Harbee pertaining to Afghanistan, to which Ajaz Malik replied that he was not interested in such baatil! And the reality is that these deluded youths are most ignorant of the statements of Shaykh Faalih al-Harbee, who in his first statement (before the US attack on Afghanistan) spoke about the likes of Bin Ladin and those who help and accommodate him (such as the Taalibaan), that they are not to be helped and aided, due to this angle, that they are innovators, upon bid'ah and dalaalah and who commend acts of terrorism. Then after the US attacked, the Shaykh spoke again and said, that the Taliban government is a legitimate authority that is to be obeyed in what is good, and their istinfaar (summoning others) for Jihaad is a legitimate Jihaad, and that the Jihad is Fard 'Ayn (only for those in Afghanistan), but it

is not correct to make it Fard 'Ayn upon the whole Ummah. So the Shaykh spoke in accordance what was appropriate to the particular time and the particular situation. So these deluded youths enter into and speak falsehood, based upon their jahl and hawaa and failure to understand the speech of the people of knowledge.

18. They have been aligned with Abdul-Qadir Baksh al-Kadhaab since approximately one and half to two years. They have been repeatedly told by various brothers, like Abu Khadeejah and Abu Talhah Daawood Burbank, about the evil deception of this individual and the manner he aims to destroy the unity of the Salafees in Birmingham and other than Birmingham. Despite this, they continued to visit him and co-operate with him. Each time using the excuse that they had not seen from him any evil and they were not willing to accept our positions, since that would necessitate 'taqleed'⁶²! So they continued to co-operate and even had negotiations with him regarding the printing of books⁶³. After constant warnings, they continued with him upon his and their own path of destruction. Not only did they co-operate with him, but they also defended him and promoted him in Birmingham.

19. In front of various brothers, they spoke ill of the Salafees of Birmingham, belittling them and claiming they had been oppressed – then they would go on and greatly praise Abdul-Qadir Baksh and his efforts in Luton. This was narrated by Haaron Ar-Rasheed and Dhul-fikaar. As for what might be perceived from them now, in these days, of trying to break off, or openly announcing their disassociation from Abdul-Qadir Baksh, then this is just a political move to save themselves, yet again, whereas their connections to him go back for a number of years, even when the Salafees were warning them from this Kadhaab.

20. However, since then, they had joined hands with Abdul-Qadir Baksh in his Manhaj of deceit, lies, secrecy and plotting. They went to him when the Jordanian students of knowledge with Usaamah Qoosee were in Luton and Brixton in July 2002. They went to unite with him, alongside Israar Khan and now it has become clear, also alongside the two from Birmingham University (Aqib and Taymoor)⁶⁴. So they all united to defend each other upon baatil and to unite with anyone who will aid them in their goal, whether it be Luton, London or whoever else – The goal being to harm and destroy Maktabatus-Salafiyah. So they had used and aided and united with Abdul-Qadir Baksh of Luton in his methodology to destroy Maktabah Salafiyah.

Shaykh Ahmad An-Najmee, from the major scholars of Saudi Arabia said: "Question: Ya Shaykh here in Britain we have a man whose name is Abdul Qadir Baksh, who has a site on the internet, he spreads the words of Abul Hasan where he refutes some of the people of knowledge, the likes of Shaykh Muhammed Ibn Haadi Al-Madkhali. And likewise he spreads the doubts of this man (Abul Hasan). So Oh Shaykh, how do we deal with this man in particular and those like him who proceed upon this same path?"

⁶² How conveniently they use this 'red-herring' of taqleed to confuse the issues and reject the authentic narrations and the narrators. And how quickly they will call others to follow their way blindly! *Allaahul-musta'aaan*.

⁶³ As is well known in a meeting with Abu Khadeejah they had before the summer of 2001. Abu Khadeejah advised them to use the printing facilities of Salafi Publications and unite with the Salafees and not co-operate with the likes of Abdul-Qadir Baksh al-Kadhaab. In any event, they went ahead and printed some pamphlets on their own accord.

⁶⁴ More on this later.

The Shaykh Allaamah Ahmed Ibn Yahya An-Najmi said:

Alhamdu lillah was Salaatu was Salaam Ala Rasoolillaah wa Ala Aalihi wa Sahbihi. It has become clear that Abul Hasan is an innovator and the one who aids him then indeed he is aiding the innovators, maybe this (man) is an innovator like him or greater than him. So I say that you should advise him, so if he accepts the advice then that is that and if he does not accept the advice then abandon him, warn against him, don't listen to his speech or read what he writes, this is my advice to you, because Allaah imposed it upon his messenger to convey (The message) and after this he never burdened him with anything else. So you should inform him that this is a mistake and that you are involving yourself in innovation which is not allowed for the muslim to be involved in. (Word unclear) to fear Allaah and to fear standing before Allaah as neither this person or that person will be able to benefit you, so if he accepts then that is that and if he does not accept then leave him just as other than him from the people of innovation are left and warn against him just as you warn against other than him from the people of innovation. Wa Billahi At-Tawfeeq."

Also from SalafiPublications.com:

"Abdul-Qaadir Baksh, and his comrades have been advised and refuted on every hizbee doubt they have brought. But we see from them no repentance nor retraction. Now we have three major Scholars warning from this majnoon Abdul-Qaadir and his comrades!

These are some of the comments of the scholars on Abdul-Qaadir Baksh and his friends and followers:

Ash-Shaykh Faaleh: "kadhhaab (liar)...dajjaal (extreme liar)...affaak (great slanderer)... saahibu hawaa...this man is jaahil... this man desires falsehood..."

Ash-Shaykh Rabee: "Safeeh (fool)"

Ash-Shaykh Ahmad An-Najmee: "..., maybe this (man) is an innovator like him or greater than him... and if he does not accept then leave him just as other than him from the people of innovation are left and warn against him just as you warn against other than him from the people of innovation..."

He and his supporters are to be warned against, abandoned and treated like the hizbees they are.

Same goes for his hizbee followers in Birmingham who amount to no more than a handful of liars and fitnah-makers... Devoid of knowledge but full of tribulations. And I finish by praising Allaah for exposing the plots of the evil-doers."

So I say that you refer to <http://www.spubs.com/sps/frm/viewtopics.cfm?Forum=20> for a full detailed refutation of this hizbee that you have united with and whose Manhaj you have joined. Since a person is known by his companionship and those he supports. You support the people of hizbiyyah, you align yourselves with them, so you are counted

alongside them. You attack the Salafees and you wage a war against them, so you are the opposers of the people of truth.

21. They claimed that there are splits [between the Salafees] in Birmingham (meaning between them and Spubs). This was narrated by Haaron Ar-Rasheed and Dhul-fikaar. Whereas in reality they are no more than four or five individuals with them who are known with jahl and isti'jaal and the foolishness of youth, who separated away from the brothers on account of not realising their own limitations and their working to save their own faces, after they made many serious blunders.

22. It is established through various routes and self-admissions that both Abdul-Qadir and these brothers from Alum Rock have been secretly recording people without their knowledge. In specific, these brothers from Alum Rock have claimed that they have taped several brothers, including Abu Talhah Daawood Burbank. They have made these claims through various sources (such as Abu Hudhayfah Ibraaheem), and one can refer back to Abu Talhah also, who knows of this evil behaviour of theirs.

23. Their false claim that the brothers at SPubs are afraid of the Soofees and mureeds of Riyaadhul-Haq of Central Mosque⁶⁵ and that is why they are afraid to refute them – out of fear that the Soofees will burn the SPubs shop down! * Reported by Abu Ayoob Dhul-fikaar.

24. Their false claim that we have lied upon a brother in Pakistan called Talibur-Rahmaan. Imram Masum claims that we called him a 'Surooree'. Further they claim that we have mis-narrated and lied upon him. This story is based upon a narration that Abu Khadeejah and Bilal Hussain heard from a noble brother called Salmaan who further narrated upon Abu Sa'd Intidhaar Hussain that Taalibur-Rahmaan was supposed to have said: "Amjad sent us books refuting our Shaykh Safar (al-Hawaalee)". So Abu Khadeejah narrated this story to the brothers in Alum Rock. Taalibur-Rahmaan later, is said to have denied this version of events. So this time the brothers at SPubs spoke directly to Abu Sa'd Intidhaar Hussain without any others in between. It turned out that Abu Sa'd gave him many books on the Salafee da'wah and Manhaj – one of the books was *'Madaarikun-Nadhr Fis-Siyaasah'* which Taalibur-Rahmaan flicked through extensively – After this Abu Sa'd asked Taalibur-Rahmaan for some beneficial books from him. So amongst the books that Taalibur-Rahmaan gave him was a book authored by Safar al-Hawaalee and a book by Muhammad As-Suroor. So Abu Sa'd informed Taalibur-Rahmaan that these two deviant individuals had been refuted by the scholars – Taalibur-Rahmaan in response just smiled at him. Abu Sa'd also noted that Taalibur-Rahmaan was in the office of the hizbee Jam'iyyah Ihyaa Turaath al-Islaamee of Kuwait with another individual called 'Umar Qureshi. Abu Sa'd has testified to this in writing and states he has nothing to hide nor to fear. All this occurred between Abu Sa'd and Taalibur-Rahmaan in the summer of 2000. And please note here that we wished correction and correct guidance for both Taalibur-Rahmaan and Zubayr Alee in the first place. We never made any of their errors in Manhaj public but instead sent them relevant books authored by scholars and shaykhs, well known in the field of Manhaj – since they are need of this important field of knowledge. In September 2001, Abul-Hasan Amjad phoned Zubayr 'Alee and informed him of the incident between Abu Sa'd Intidhaar and

⁶⁵ If they were so brave, then why did they hide their names from the little pamphlets they published against this Soofee in the issue of Raising the Hands in Prayer and Placing the hands on the chest? Why did they not include their telephone numbers? The truth is we have been openly warning against this soofee for nearly a decade!

Taalibur-Rahmaan and they agreed that both of them would speak to him. So this has been our way, to advise, to inform and correct in best manner.

25. Their false claim that Abu Hakeem Bilaal Davis said ‘arrogantly’ that the reason why we don’t mention Shaykh Badee’ is because the ‘ulemah don’t mention him. Narrated to us by Raashid as-Salafee.⁶⁶

26. Their false chant: What hurts them (meaning SPubs) is that we named our *Maktabah*, ‘Maktbah Badee’ ud-Deen’!⁶⁷ No, by Allaah! - Rather what upsets us is your intense, extreme desire to defame and destroy the Salafees who have been upon this manhaj and defending it for the last decade.

27. Kamran recently agreed to recant and put his recantation on paper. By the next day, he had changed his mind. *Allaahul-musta’aan*. *Narrated to us by Abu Hammaad and Abu A’isha in July 2002. Now he claims that he never agreed to a recantation, but only considered it – another lie and deviation from that which really took place, as is the hallmark of these people.

28. And you should know that Abu Talha Daawood, Abu Tasneem Mushaf, Abu Tayibb and Abu Khadeejah and many other brothers have asked for them to recant for that which they have fallen into by way of error and falsehood. And may Allaah make that easy for them.

⁶⁶ And this is the way of these liars – They take an event that actually took place and put their own deviated slant upon it and re-narrate the event in a way totally different to what took place. Abu Hakeem Bilaal Davis and the rest of the brothers have no need to defend themselves from the evil of the lies of Alum Rock and their associates.

⁶⁷ Narrated to us by Raashid as-Salafee.

4. Enter the Two Newcomers⁶⁸ to Salafiyyah, Aqib Hussain⁶⁹ and Taimore Afzal from the 'Clear Path' Party At Birmingham University.

What follows are a shocking series of revelations of the evil machinations of these people. You will clearly see, without doubt, that these mufarriqoon (those who divide and split the people of Sunnah) have united in their hatred in Birmingham against the Salafees, the Salafee du'aat and Salafi Publications. Those who have united in their machinations against the Salafees and have been exposed, they are:

1. **Alum Rock** (Kamran Malik, Ajaz Malik, Imran Masum, Imran Yusuf),
2. **Birmingham University** (Aqib Hussain, Taimore Afzal) and
3. **Hamd House School** (Israr Khan).

And if one looked at the website of these people a few months ago – it contained, by in large, were translations of the articles by the brothers at Salafi Publications or those close to Salafi Publications. The quotes of the Salaf were taken largely from our translations or those who are close to us. They had links to www.SalafiPublications.com and Troid - which were subsequently removed for no reason except due to what was stated by Imran Masum in his conversation with Moosaa Richardson above and Aqib Hussain's conversations with Adil Zargar below – i.e. that Salafi Publications is 'off the manhaj', to put it in a word!

The matters are as follows⁷⁰:

⁶⁸ This is not a belittlement, rather a true state of affairs, since both of these individuals are new to Salafiyyah (approximately two years). So neither are well-founded in the da'wah and have absolutely no knowledge of the historical context of the da'wah in the UK. The same, in reality, can be said about the brothers in Alum Rock. Since none of these people have ever had any serious input in the da'wah, except that which they gleaned by way of information from others. Whereas, many of the brothers at Salafi Publications have been active in the da'wah for over a decade – rather at its forefront. So one must contextualise the behaviour of some of these individuals in light of their youth, their ignorance of the Manhaj and 'aqeedah of Ahlus-Sunnah, their ignorance of the reality of situation of the scholars, not being able to distinguish begin levels of knowledge, not knowing how to deliver da'wah in accordance to the Salafee manhaj, their relative new entry into the da'wah and their attempting to excel themselves in fame and their love of being known as is clearly indicated in their evil machinations which cause harm to the Salafee da'wah.

⁶⁹ This individual used to email Abu Khadeejah constantly whilst the latter was in Kuwait (in 2000) seeking guidance and information about the Salafee da'wah in Birmingham University and ways in which he could combat the takfeerees whose Manhaj he had just left. When Abu Khadeejah returned from Kuwait, he continued seeking his advice and guidance in the da'wah and used to constantly invite Abu Khadeejah to the university to teach the people Salafiyyah. Abu Khadeejah even organised other classes for them from the likes of Abu Salmaan Talhah Davis, Hasan as-Somaalee and Abu Hafs Bilaal Deer, all with the intent of strengthening da'watus-Salafiyyah in the university. He sought the advice of Abu Khadeejah in combating the Soofees in the 'Islamic Society' at the University. Abu Khadeejah also aided him immensely in his personal life and marriage. Yet, with all of this, he has turned away and started to attack Abu Khadeejah, Abu Talhah Daawood Burbank, the Salafees and Salafi Publications. Wallaahul-musta'aaan!

⁷⁰ All these point have been related by our noble brother Adil Zargar in written letter to Salafi Publications on 1st October 2002, he is the brother of the noble brother Abu Naasir Aabid Zargar, a student of knowledge and translator who lives in Riyaadh, KSA. They are both known to us for

1. They (Aqib) stated that Abu Khadeejah has a problem in his Manhaj due to him doing circles⁷¹, putting himself at the level of the scholars, which is against the Manhaj.
2. They (Aqib) stated that Abu Talhah Daawood Burbank also has problems in his Manhaj for the same reasons as Abu Khadeejah and because, 'who else teaches from Silsilah Ahadeethus-Saheehah⁷²'...⁷³
3. They (Taymore) stated, 'I hate Abu Khadeejah' relating to issue of Zubayr Alee^{74, 75}
4. They stated (Aqib): It is not a coincidence that he⁷⁶ wrote about Saleem al-Hilaalee and Alee Hasan and then the fatwa of Shaykh⁷⁷ Faaleh⁷⁸ comes out⁷⁹.

their truthfulness and sincerity in the da'wah. Noting that Adil Zargar was very close to these individuals and was with them and worked with them in their da'wah for some time. Rather, we can say that he was from the first of those who initiated da'watus-Salafiyyah in Birmingham University. Yet, now, we are sure that these youth from the University will also target Adil with their evil – *wallaahul-musta'aaan*.

⁷¹ A very strange statement from one who is truly ignorant both in the usool and the furoo'! He speaks against Abu Khadeejah and Abu Talhah doing circles, yet it was Aqib who used to invite Abu Khadeejah. Aqib later himself, started doing circles in the University!

⁷² The greatest work and authentic hadeeth collection of great Imaam and Scholar, Muhammad Naasirud-Deen Al-Albaanee, rahimahullaah.

⁷³ Adil Zargar added: "[He is] trying to imply that not even the scholars teach from it – see the link and influence to Zubayr Alee's criticism of Silsilah". (!)

⁷⁴ We ask, "What has Abu Khadeejah or Dawud Adeeab or the other Salafees said about Zubayr 'Alee that causes you to hate?" Is it your own blind ignorance? Or do you have any share of the truth?

⁷⁵ Adil adds: "When I asked him if he generally hated or loved Abu Khadeejah, he said, 'I don't really know him'".

⁷⁶ The 'he' referring to Abur-Razzaaq as-San'aanee.

⁷⁷ Refer to

<http://www.anaSalafee.net/forum/showthread.php?s=c7cb0e05b367dec74dd6151b82f60c16&theadid=2162> for the words of Shaykh Faaleh Al-Harbee regarding this issue.

⁷⁸THE STATUS OF AL-ALLAAMAH ASH-SHAYKH FAALEH AL-HAARBEE

Shaykh Muhammad bin Haadee said, "Shaykh Faalih is amongst the most knowledgeable of people of the Sunan and the Book and amongst the most knowledgeable of people of the Sunnah and the most knowledgeable of people of Ahl ul-Bid'ah in this time - according to what we have known of him, and entered upon him (i.e. to visit him) and sat with him, and been contemporaries with him, and heard from him. And he is amongst the most knowledgeable of people in al-Madinah an-Nabawiyyah, of the ways and paths of innovation, and the contemporary (innovated) methodologies, which oppose what the Salaf of the Ummah were upon, may Allaah the Most High be pleased with them. And anyone who says anything other than this is only one of two men. Either a Jaahil (ignorant) or an envious Kadhhaab (liar). And we seek refuge in Allaah from both of them. And the one who reviles Shaykh Faalih in this matter which he speaks about,

and about his Salafiyyah, then in reality he is the one who is reviled in our view”.

Shaykh Rabee' bin Haadee al-Madkhalee said, “Shaykh Faalih al-Harbee is amongst the most knowledgeable of people of the Salafee Manhaj and amongst the most knowledgeable of people concerning the secret hide-outs of the Qutubiyyah and (people of) Hizbiyyah and other than them. And he is truthful in what he narrates from them and in what he criticises them for, and no one speaks against him except the people of innovation and misguidance, and this is because he is amongst the Carriers of the flag of the Sunnah, and amongst the defenders of it, and of those who call to it, and he does not fear the blame of anyone in the path of Allaah. It is for this reason that they wage a war against him, and they war against those who are like them, as is the way of the people of misguidance and innovation of all times and places.”

Shaykh Ubayd al-Jaabiree said, “To proceed, then verily the brother, ash-Shaykh, Faalih bin Naafi' al-Harbee (hafidhahullaah) is from amongst the Mashaayikh who were given tazkiyah by the Father, and Imaam, the Atharee, ash-Shaykh 'Abdul-Azeez bin Abdullaah bin Baaz (rahimahullaah). For he is Salafee in belief, and we do not know anything about him - and all praise is due to Allaah - until this hour, what causes censure in his aqeedah or his manhaj. Rather his sin to those harakiyyeen and thawriyyeen (activists and revolutionaries) is that, if he was not the first to restrained them, then was amongst the first who exposed the hidden affairs of those activists and biased partisans, and who made clear their danger to the Ummah, and who laid bare their statements and books (i.e. of what they contained of falsehood). This was the sin of Shaykh Faalih to those activists, and he is amongst those whom they call “al-murjifeen bil-madeenah” (sedition makers), and one of them has stated this explicitly with the name of Shaykh Faalih, that he is one of the “murjifeen” and in accordance to my belief it was Salman al-Awdah, before he was imprisoned. Thus, anyone who narrated from me that I put Shaikh Faalih in the category of the Hizbiyyeen, then he has lied upon me and fabricated upon me that which I have not said, and I ask Allaah, the Sublime, that He grant him (i.e. Shaykh Faalih) success in the dispute (i.e. between him and those accusing him) on the Day of Judgement, and prayers and peace upon our Prophet Muhammad, his family and Companions.”

⁷⁹ This is *soo' udh-dhann* (evil suspicions) towards the Shaykh, Al-Mujaahid Faaleh ibn Naafi' al-Harbee, hafidhahullaah. Do these youths believe that the Shaykh is blind to the realities of the Jordanian students of knowledge and that he only relies upon Abdur-Razzaaq, and where is your proof for such speech?

Here is a refutation of this doubt which is used by these individuals to cast aspersions upon the integrity of those who take statements of individuals to the scholars, faithfully transmitting them:

The First Doubt: The Noble Scholar, al-'Allamah Ahmad Ibn Yahyaa an-Najmee was asked, “What do you say about one who opposes by using this statement: The Shaykh was affected by the youth around him?!”

So the Shaykh - *hafidhahullaah* - answered, “This is not correct. The Scholars of the *Salafeeyeen* are not affected by the youth around them. However, they attach themselves, and these youth attach themselves to the truth and the justice that Allaah commanded them with. So this statement of theirs is not correct, it is a *baatil* (false) statement.”

And a Second Doubt: The Noble Scholar was also asked, “What is your comment upon the statement: I will not accept a *jarh* (disparagement) concerning one that I know, unless I check him out myself.”

“This one is ignorant (*jaahil*). Allaah the Glorified and Exalted said, “**O you who believe! If a faasiq (disobedient sinner) comes to you with some news, then verify it.**” [Sooratul-Hujuraat 49:6]

5. They stated (Aqib): Even if Shaykh Rabee⁸⁰ issues a fatwa against Saleem al-Hilaalee and 'Alee Hasan⁸¹, I'm not going to take it^{82, 83}

Allaah the Glorified and Exalted commanded verifying the news of the *faasiq*, and He did not command verification for the news of the one who is trustworthy (*'adl*). And the trustworthy one is to be carried upon his reality. And the news of one person is accepted according to the people of knowledge. It is only rejected by the innovators who have with them something of innovation. The news of one person is accepted." End quote.

⁸⁰ THE STATUS OF SHAYKH RABEE' BIN HAADEE

We highlight to you the status of Shaykh Rabee': Imaam al-Albaani, Muhaddith of the Era, said, "So these people who speak against the two shaikhs (Shaikh Rabee' and Shaikh Muqbil, the two Muhaddiths, who are Ahl ul-Hadeeth) - as we have mentioned - are either ignorant and so should be taught, or (they are) followers of their desires - and we should seek refuge from the evil of such a person, and we ask Allaah - the Mighty and Majestic - that He either guides him or breaks his back. What I have seen in the writings of Shaikh Dr. Rabee' is that they are beneficial, and I do not recall having seen a mistake he has made, or any departure from the methodology upon which we are united with him and he with us." (Recorded upon a tape in the series 'Silsilatul-Hudaa wan-Noor'. no.851/1 dated 9/7/1416H). So which of these are you!?

Shaykh Ibn Uthaymeen (rahimahullaah) said, "Indeed we praise Allaah, Free is He from all imperfections, the Most High, that He makes it easy for our brother, the Doctor, Rabee' bin Haadee al-Madkhalee to visit this region. [So that] the one to whom certain matters are not apparent may come to know that our brother, may Allaah grant us and him success, is upon Salafiyyah, the way of the Salaf. And I do not mean here that Salafiyyah is a hizb (party) which is set up to oppose the Muslims outside of it, but I mean by Salafiyyah, that he (i.e. Shaikh Rabee') is upon the path of the Salaf in his Manhaj. Especially in the field of actualising Tawheed and throwing aside what opposes this [manhaj]. And all of us know that Tawheed is the basis for which Allaah sent the Messengers upon them be peace and prayers...

The visit of our brother, Shaikh Rabee bin Haadee to this region, our city, Unaizah, no doubt will have a good effect and it will also become clear to many of the people what used to be hidden from them due to the scare-mongering and rumour-mongering and also letting loose the tongue [of discord]. And how numerous are those who are remorseful about what they said concerning the Ulamaa, when it becomes clear to them that they (the Ulamaa) are upon the truth."

Then one of those present at the gathering says, "There is a question concerning the books of Shaikh Rabee'?"

To which the Shaikh replied, "It is apparently clear that this question is not in need of my answer. And just as Imaam Ahmad was asked about Ishaq bin Raahawaih - rahimahumullaah - and he replied, "Someone like me is asked about Ishaq! Rather, Ishaq is to be asked about me." And I spoke at the beginning of my speech about that which I know about Shaikh Rabee', may Allaah grant him success, and what I mentioned has never ceased to be what I hold about him in my soul, up until this time. And his arrival here and his words that have reached me, then no doubt, they are such that they will increase a person in his love for him and in his supplication for him." End of quote. (Cassette: "Ittihaaf al-Kurraam Bi Liqaa al-Uthaimen Ma'a Rabee al-Madkhalee wa Muhammad al-Imaam")

Benefits: 1) Shaykh Rabee's manhaj is good and strong, and he is upon Salafiyyah 2) That Shaykh Rabee's presence will have a good effect in Unayzah, especially when the people realise the falsehood of the rumour mongering and lies that have been spread about him 3) The Shaykh

implying that he should not be asked about Shaykh Rabee' but it should be the other way around, by the narration he quotes from Ahmad, and in this is a mighty tazkiyah for Shaykh Rabee' similar to the one given to him by Shaykh al-Albaani that he is "the carrier of the flag of al-Jarh wat-Ta'deel" 4) The words of Shaykh Rabee' that have reached Shaykh Ibn Uthaymeen are such that they will increase a person in love for Shaykh Rabee', and that Shaykh Ibn Uthaymeen has not ceased to have the viewpoint about the Shaykh that he has outlined above.

Questioner: "What is your advice concerning the one who forbids the cassettes of Shaikh Rabee' bin Haadee [from being distributed] with the claim that they cause fitnah and that they contain praise of the Wullaat ul-Umoor of the Kingdom, and that his praise of them emanates from nifaaq (hypocrisy)?" Shaikh Ibn Uthaymeen's replied: "We consider this to be a great error and mistake. Shaikh Rabee' is from the Ulamaa of the Sunnah, and from the people of goodness. His aqidah is sound and his manhaj is strong and sound. However, when he began to speak about some of the symbolic figureheads of some of the people, from amongst the latecomers [i.e. Sayyid Qutb, Banna et. al.] they began to tarnish him with these faults". (From the three cassette series, "Kashf ul-Lathaam An Ahmad Sallaam", dated July 2000)

Benefit: Allaahu Akbar! Who else would have been better to explain to the Qutubiyyoon and Hizbiyyoon, the real reason for their enmity, hatred, lies, slanders, vilifications, derogation, tabdee' and also takfeer of Shaykh Rabee', merely because he refuted the figureheads of their deviant da'wah.

Shaykh Ibn Uthaymeen also said, "My study of the books of Sayyid Qutb has only been scant, and I do not know about his condition; however the scholars have written about his book in tafseer 'Fee Zilaalil Qur'aan' - they have written critical comments about it: such as what Shaikh 'Abdullaah ad-Duwaysh - rahimahullaah - wrote, and our brother Shaikh Rabee' al-Madkhalee wrote some points of criticism upon him - upon Sayyid Qutb with regards to his tafseer and other things. So whoever wishes to refer to that then let him do so." (A lecture entitled 'Liqa' ma-'ash - Shaikhain: Muhammad ibn 'Uthaimain & Rabee' al-Madkhalee' [A Meeting with the Two Shaykhs, Ibn Uthaymeen and Rabee' al-Madkhalee] in Jeddah, on 20/11/1413H)

And finally, we wonder where they stand with respect to the following words of Usaamah al-Qoosee, before the current fitnah and his recent change of heart: "**Shaykh Rabee' in our view is a mihnah (trial, test), in this time of ours, Shaykh Rabee' is a mihnah**, just like Imaam Ahmad (rahimahullaah), and naturally, Imaam Ahmad is greater than Shaykh Rabee', but this is because one era differs from another era. So Imaam Ahmad during his time, then his example is Shaykh Rabee' in our time, so we say. **Shaykh Rabee' is not just an individual, Shaykh Rabee' in our view, is a (complete) Manhaj, Shaykh Rabee' is the Carrier of the Flag of Jarh and Ta'deel in these times**, as has been said by Shaykh al-Albaani (rahimahullaahu ta'aalaa). So the one who speaks about Shaykh Rabee' in our view, **then he is not a Salafee, he is not a Salafee, even if he claims that, then he is not a Salafee**. We do not declare him a disbeliever, but he is not a Salafee. Because if he was a Salafee then he would have [words unclear] that Shaykh Rabee's manhaj is Salafee, pure and clear, clear, with no impurities... **the problem is that Shaykh Rabee' is truthful, he does not lie, nor does he fabricate, and nor does he compromise (flatter)...**"

81 SHAYKH RABEE' SHOWS KINDNESS AND GENTLENESS AND ASKS FOR JORDANIANS TO APOLOGISE AND MAKE AMENDS

As for the statement of Al-Allaamah, Al-Mujaahid, Asadus-Sunnah was-Salafiyyah, Ash-Shaykh Rabee' Ibn Haadee al-Madkhalee, hafidhahullaah, said regarding these individuals: "May Allaah bless you. So when this translation was spread, and some of the *Salafee* youth began to speak against Saleem al-Hilaalee and 'Alee Hasan 'Abdul-Hameed, I requested the supervisor of Sahab.Net to ban this speech against the two of them. And it reached me that AnaSalafee.Net, and it is *Salafee inshaa' Allaah*, had begun to speak about the two of them. So I called them and

requested them to leave off the speech concerning those two men. And I have waited for the two of them, that they would apologize, just as the translator (Shakeel as-Singafooree) has apologized, for what they said about the difference between me and Abul-Hasan al-Mubtil (the long winded prattler), al-Mufarriq (the divider), causer of *fitan*, the one who has ripped the *Salafeeyeen* apart and he has spread *fitnah*, a *fitnah* for which we do not know any comparison. He spread this (*fitnah*) in the various areas of the world. And we said that we shall wait for these two men (Saleem al-Hilaalee, 'Alee Hasan al-Halabee) to take the *Salafee* position that Allaah has obligated them to take, in order to give victory to His Religion, and to uphold the truth, and to be witnesses for Allaah though it, as Allaah the Blessed and Exalted said,

“O you who believe! Stand out firmly for justice, as witnesses to Allaah, even though it be against yourselves, or your parents, or your kin.” [Sooratun-Nisaa` 4:135]

And we have remained waiting for them to apologize and to raise high the truth. Since the Scholars of Yemen were patient and remained steadfast for a long time with regards to the trial of Abul-Hasan, until they could not do that any longer, and finally they took one position towards this man (Abul-Fitan al-Mubtil al-Mufarriq al-Mubtadi') with regards to his going out against *Ahlu-Sunnah wal-Jamaa'ah*. So they warned against him and his *fitnah*. And the Scholars of al-Madeenah showed kindness towards Abul-Hasan, hoping that he would return back to the correct view, yet he did not increase except in arrogance, disease and spreading of *fitan*. So they had no choice but to seek the truth and the trial remained open in front of them to explain the issues of misguidance in this man which have not ended. So he has many corrupt principles and many of his actions are evil and from them is that he has ripped the *Salafeeyeen* apart. And there is no *fitnah* greater than that. So if they want to unite the word of *Salafeeyeen*, then let them favour the precedence of their brothers in emaciating this man, al-Mubtil (the long winded prattler), the source of great *fitnah*. So they must contradict it (the *fitnah*) with the truth until this *fitnah* goes away from the chests of the Believers. Since it has been sitting in the chests of the youth and it has been wearing them down and it has been filling their hearts with resentment and controversies and it has been pre-occupying their positions. By Allaah, we have not known a *fitnah* like this one. It is a *fitnah* for which thirty five children were enlisted, they were made out to be major Scholars to be thrust against the Major Imaams and to overthrow them and the leaders of tribes argued about it. And Abul-Hasan is moving with *hizbiyyah* and devastation inside the Kingdom and in Yemen. This is a *fitnah* for which have never seen a comparison. And we have never seen an evil caller moving the way that he moves. This is the custom of telephone calls, which are made in the eastern and western parts of the world. As it has reached me from the individuals who were called, and they are truthful, and whoever claims that they are liars, then he is a liar. And he is to be known with lying and he is to be known as a chameleon. So the man has been plotting from the beginning.

There were sixteen people when he and I were speaking privately. And I pretended to be ignorant about his deviations and I displayed gentleness to him so that he might return to the correct path. Indeed, this man introduced himself. Rather, introductions were made for him by way of speech which it was not possible to escape from its spreading. So he spread it, but Allaah the Blessed and Exalted has promised to give victory to His Religion, and He has subdued his *fitnah*. And He shall continue to subdue his *fitnah* until it is crushed, as He crushed the *fitan* of other than him. I ask and I supplicate to Allaah the Blessed and the Exalted that He removes his *fitnah* and that He brings unity into the hearts of the *Salafeeyeen* in every place. Since, they were upon love, unity, brotherhood, co-operation and mutual advising to the truth in the eastern part of the world and the western part. Then he came with this *fitnah* which has not served anyone besides the enemies of Islaam and the misguided *ahzaab* which use this *da'wah* as a cover. So it has served them and supported them. Why? Since, if he was upon the truth, he would have waged war against them. However, when it became clear to them that he is al-Mubtil (the long winded prattler) and that he is the enemy of their enemies from *ad-Da'watus-Salafiyyah*, they aided him and helped him. So this aided the *Takfeeriyyoon*, and the people of misguidance..." End quote.

So we see from this great scholar, we see forbearance and patience with these students of knowledge. Awaiting clarity from them and encouraging them to take the 'Salafee position' in the affairs.

The ignorance of these youth from Birmingham University, Alum Rock, Hamd House and those upon their way is that they have not understood the usool nor the qawaa'id of Ahlus-Sunnah wal-Jamaa'ah and this is what leads them to make statements of ignorance and foolishness which has the implied effect of belittlement of the Scholars. Then you should realise and absorb the following important discussion:

Refer also to **Appendix 1: Concerning the Reports of a Thiqah (Trustworthy Person)**

⁸² Here again we see an exposition of the Jahl of this new jamaa'ah sharing the Manhaj of Abul-Hasan Al-Misree al-Mubtadi. The Carrier of the Flag of Jarh wa ta'deel, Shaykh Rabe'e bin Haadee said:

"All praise is due to Allaah, prayers and peace be upon the Messenger of Allaah, upon his family and companions and whoever follows his guidance.

To proceed: Then let Ahl us-Sunnah wal-Jamaa'ah know in truth, not just as a mere claim, that their da'wah is exposed (i.e. open, susceptible) to the People of Tribulations (Fitana) and Desires (Ahwaa), and they do not become tired of (devising) plots, doubts and tribulations [placing them] in the midst of Ahl us-Sunnah wal-Jamaa'ah and spreading the causes of separation.

And there has emerged a new band (i.e. group), in these (past few) years who have worn the gown of the Sunnah, however they oppose Ahl us-Sunnah in their Usool and their Manhaj and in their application.

And this new band has adopted certain principles in order to stand up against the manhaj of Ahl us-Sunnah and against the fataawaa of the Scholars in refuting Innovation and warning from its people. Just as this band has set up principles in order to reject these fataawaa which are based upon the Book and the Sunnah. Such as:

1. "We do not blindly follow anyone, and we are the people of daleel (evidence)"
2. "No one has any guardianship over us, and nor do we have any fatherhoods (over us) and nor any patronships".
3. The claim of "tathabbut", meaning that they reject the verdicts of the scholars and their judgements upon the people of innovation, and warning against them (the innovations) and them (their people), by this claim (of theirs) that they make "tathabbut" (meaning: to make their own verification), and this is in relation to their other principles that have just been mentioned.

And from another angle, they have devised certain principles for the defence of Ahl ul-Bid'ah, and their theoreticians, all in order to oppose the principles of the Salafees, and their manhaj in criticising the people of Bid'ah. Such as:

1. "Carrying the mujmal upon the mufassal", and they do not actually intend the mujmal and mufassal in the view of the Usooliyyeen, and the Scholars of Islaam, but they actually intend a mujmal and mufassal that they have innovated themselves [to hide the innovations of the innovators]. [The likes of Abul-Hasan and his soldiers and supporters].
2. "We correct (the mistake) but we do not criticise (the individual) or destroy (the person)", so they consider the criticism of Innovation and its people and warning from them, to be "destruction", and they themselves do not correct (mistakes) and instead they destroy Ahl us-

6. They stated (Aqib): One of the biggest problems today is that the du'aat don't know their place.⁸⁴
7. In the house of Aqib Hussain - Ajaz Malik said: "We have been more oppressed than Al-Hidaayah"⁸⁵
8. They defended the hizbee Abdul-Haadee 'Umaree and Suhayb Hasan of the hizbee, political group, Markaz Jamiat Ahl-e-Hadees UK. They also said: 'Maybe if the brothers had dealt with Suhayb Hasan differently things might have turned out differently'⁸⁶
9. Adil Zargar said: Whilst in my flat Aqib got a phone call inviting him to a meeting in the house of Israr Khan to organise bringing the Jordanians (Ali Hasan,

Sunnah and wage the severest war against them, just as they wage a war against their foundations which are derived from the Book and the Sunnah.

3. The manhaj of *Muwaazanaat*, which they actually implement themselves, and then they, in arrogance, reject that they have actually applied it.

4. Their saying, "We wish for a vast, open manhaj that suits *Ahl us-Sunnah* and suits the Ummah (as a whole)", and then they try to explain this in a false way, and their implementation of this actually exposes them. And as for those who try to portray outwardly that they do not implement it, then this support and loyalty to the one who does implement it exposes them."

From the article of Shaykh Rabee' bin Haadee, Sahab.net, Rabee.net.

⁸⁴ This statement is actually one that he needs to reflect upon himself. Since, he and his likes do not know their own place.

⁸⁵ Two matters are seen immediately from this statement:

1. That the Alum Rock opposers and the ones from Birmingham University and Hamd House are one jamaa'ah.
2. That Ajaz Malik holds that the hizbee Al-Hidaayah have been oppressed – i.e. that injustice has been done to them - whereas they only oppressed their own selves. So when Maktabah Salafiyyah was set up to actually push the true Salafee da'wah, and to connect the West with the scholars, and to operate on non-profit, they worked with oppression and secret plots, to harm the Maktabah. And Israr Khan himself has admitted to their plots and gatherings that used to take place.

⁸⁶ Suhayb Hasan has been refuted by Shaykh Rabee', Shaykh Muqbil, Shaykh Muhammad Ibn Haadee, Shaykh Muhammad al-Anjaree and others with a jarh mufassar. And in reality, Suhaib Hasan co-operates with the Ikhwanis, and hated speech about Sayyid Qutb and Hassan al-Banna and required al-Muwaazanaah be made for them. And this reality of his was exposed, and it was a great need for this to be exposed because many young sincere Salafees have been led astray by this man, thinking that he teaches them to implement the Salafee manhaj, whereas his manhaj is Ikhwaani. And this also indicates that some of these individuals seem to be from the hizbee, Ikhwaanee 'Markaz Jamiat Ahle-Hadees UK' background and they have not still removed some of the negative influences upon them that came to them from the general 'Markaz Jamiat Ahle-Hadees UK' mentality. Which is why you see them making statements such as these. In reality, they desire a da'wah that proceeds along the lines of the 'Markaz Jamiat Ahle-Hadees UK' of the Indian sub-continent, which is not free of many deviations.

Saleem Al-Hilaalee, Muhammad Moosaa Nasr, Usaamah Qoosee) for a conference in the Winter (2002). I believe that the 'Clear Path' website will be used as a base for advertising this conference.⁸⁷

10. They (Aqib and Taimore) both said: 'Why does Abu Talhah [Daawood Burbank] do lessons from Silsilah [of Al-Albaanee] when even the scholars don't.'⁸⁸

Know also, that in this last point (this issue that they have with respect to Silsilah) that they have taken the speech of Zubayr Alee and made walaa and baraa upon it, and this is why their polemic against their Salafee brothers is based around this issue. And also the issue of Taqleed. And this shows their great ignorance.

So these are some of the matters that they must recant from. We do not accept from them any further slander upon our Salafee brothers. After they have recanted and we have seen from them noble behaviour and consistency upon truthfulness, then we can sit with them and listen to any sincere concerns that anyone may have. And they should stop trying to gather the brothers against the al-Maktabatus-Salafiyyah and stop speaking ill of those connected to the Maktabah, as this only makes matters worse for all of us.

And we say, in conclusion: The Messenger of Allaah, *sallallaahu 'alayhi wasallam*, said: **"He who humbles himself for the sake of Allaah, Allaah will raise him"** (Reported by Imaam Muslim). So humble yourselves, O brothers, to the truth.

⁸⁷ This is from the most evil of their affair, that they secretly plot and plan against the Salafees and Al-Maktabatus-Salafiyyah to bring them down using these students of knowledge. Again a further proof of their deceptive methodology to split the ranks of the Salafees – and at the same time claim that they only wish for Islaah (rectification).

⁸⁸ Adil further narrated that Aqib had told him that they hope to start their own Bookstore and even their own masjid! They claimed to brother Asghar from Washwood Heath that the reason why they don't pray with the Salafees at Masjid Salafiyyah is because the ruling of being a masjid cannot be applied to Masjid Salafiyyah because it is rented – and they ascribed this to Shaykh Ibnul-Uthaymeen that they took from the Q & A site of the Qutbee Saaleh al-Munajjid. So which book of Shaykh Ibnul-Uthaymeen (rahimahullaah), which tape, which fatawa book?. And this from those who claim that taqleed is haraam in every form! But, in reality, they mean, 'taqleed is haraam unless the ruling agrees with our desires'. We say, 1. Where in the Sharee'ah does it state that a masjid cannot be leased? Knowing that any condition that is not in the Book and Sunnah is not a condition, even if it is a hundred conditions. So where is the daleel that ownership is a condition? 2. See how they accept the narration of a Surooree/Qutbee (Saaleh al-Munajjid) without verification – or will they not accept the *jarh* of the scholars upon him, till they see it with their eyes (because to them it is *taqleed* otherwise)?!. 3. These ignoramuses have been praying for the last few years, the jumu'ah prayer in the University, owned by the Kuffaar, in a place that is not even a designated mussallah, nevermind a masjid, behind all types of innovators such as Soofees, takfeerees, tableeghees and Ikhwaanees. And now they have the nerve to claim that the Jumu'ah cannot be established in a place, leased and controlled by Salafees, designated as a masjid, where the Jumu'ah is established. In addition to this we find restriction in the Sharee'ah stating that a masjid cannot be leased.

5. More Siyaasah and Deceptive Games From The Alum Rock, Clear Path Network, Concerning the Affair of al-Ma'ribee.

From what has preceded, you will have realised that these individuals were with Abdul-Qadir-Baksh, the *Saahibu Hawaa* of Luton. In fact some of them even went for gatherings and sittings whilst the Jordanian Shaykhs were present in the UK, in Luton and/or Brixton. If you look at the statements made by Aqib Hussain above, you will clearly realise that amongst their network are those who have a major problem with Shaykh Rabee' bin Haadee al-Madkhalee, and explicitly state that they are not ready to take his views and verdicts. It is clear that he (and those with him) were diseased with the disease of Abdul-Qadir Baksh and others from the destructive sect of the Sulaymaanee Tamyee'ees⁸⁹.

Around 4-6 weeks ago (or perhaps longer) those responsible or connected to the clearpath website (i.e. Aqib Hussain, Abu Khuzaimah, Abu Hibbaan and others), removed the link on their site to Salafi Publications. The reason was not clear then, but now it is clear as in their own words it has been explicitly stated that Salafi Publication is "dodgy" and has "gone bad" and the likes. So they removed it and indeed, this can only be based upon manhaj or aqeedah reasons and nothing else. So take note. Why would they want to remove this link?

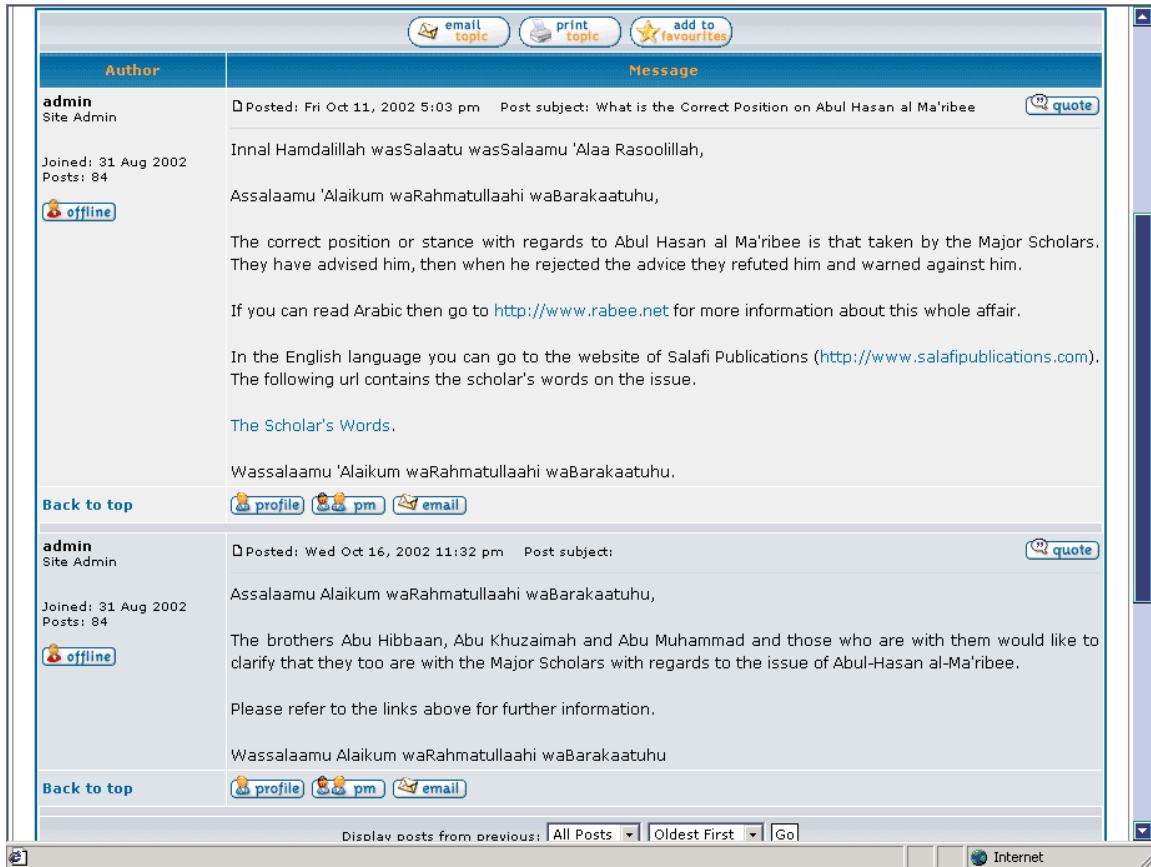
Then last week when it was announced that these individuals will soon be addressed in written form in order to expose their deception and futile behaviour, then lo and behold, what do we see announced on their website on Friday October 11th? Well they announced what they hold to be the "correct position" on Abul-Hasan al-Maribee. Earlier, the likes of Abu Khuzaimah (i.e. Imraan Masoom) in his private conversations with the likes of Moosaa Richardson and Dawood Adeeb was jibing at Salafi Publications by saying that they considered the clearpath website and those involved with it to be off because they "don't talk about manhaj issues like ma'ribi". And not only that they had shown their attachments to the likes of Abdul-Qadir and even went to sit with the Jordanians – whose incorrect position and defence of Abul-Hasan al-Ma'ribee is well known, alongside their open attacks upon Shaykh Rabee' and numerous others by implication.

Now, in what is a purely political move and nothing else, they have seen it fit to actually speak about the issue of al-Ma'ribee on their website, and not only that - they have even referred their visitors to salafipublications.com, as the truth is to be found there?! It is truly strange as to why they removed the link in the first place weeks earlier, and now all of a sudden they are discussing their position on al-Ma'ribee and even referring others to salafipublications and its website who previously had turned "bad" and gone "dodgy". And whereas before the statements of Shaykh Rabee' were not to be trusted in (in relation to the Mashaayikh of Jordan, showing that they had doubts, this possibly having

⁸⁹ I.e. those in whose practical behaviour there is what contradicts the actual knowledge that they hold in their hearts, or what should actually proceed from this knowledge of action, and who are upon a wishy-washy, watered-down, soft form of "Salafiyyah", which is that as long as you enter into Salafiyyah, then all your actions and statements are correct and no matter what you do or say, it will not harm or decrease or corrupt your Salafiyyah, or your walaa and baraa and so on, and you can mix and align and befriend whoever you want, and your walaa and baraa will always remain intact and it won't harm the da'wah – and other such affairs, which have been harming the da'wah for the past 3 or 4 years.

come after the conferences in Brixton and Luton), now they were presenting his words in the issue of Abul-Hasan Ma'ribi and making it a deliberate point for this to be known about them.

Screen Shot of their Announcement on al-M'aribee



So the following notes can be made:

1. This move on their behalf is yet another one of their political games. And it shows that they did not raise this issue out of having conviction and walaa and baraa upon the matter (since it is clearly a matter of Sunnah and Bid'ah), because if it was truly for this reason, they would have seen it fit, of their own accord, to deal with this issue themselves months ago, and to make their position clear on their website. For us, it is a matter of Sunnah and Bid'ah, hence the concern with it, and it is attached to our walaa and baraa and conviction in the Sunnah. It is not mere "factual information" that is to be presented, which has not subsequent effects or consequences. So this is just a political move on their behalf.
2. Recall the remarks of mockery made by Imran Masoom (Abu Khuzaimah) in his discussion with Moosaa Richardson, when he claims that SP considers the clearpath website to be off because "they don't talk about manhaj issues like ma'ribi". Firstly, we never made this claim or statement. Secondly, this is more than a manhaj issue; it is an issue of usool, of aqeedah, of Sunnah and Bid'ah. Secondly, here you are now, presenting

this very issue, and talking about it and referring people to salafipublications.com. So what was the actual underlying reason and motive for this? Well it is only a political move, and nothing else.

3. If this is not merely a political move and represents a sincere change in their position, or a sincere “adoption” of this position, or a sincere notification of their true and real position, then let them (i.e. all of them, Hamd House, The Clear Alum Rock Path) all:

1. Openly free themselves from the position of the Jordanian Mashayikh
2. Openly free themselves from their attempts to divide and split the da’wah in Birmingham by using the Jordanian Mashayikh for this end and to stop any cooperation that they initiated with the Jordanians in terms of using them to attack the Salafis, since there are observations to be made about them in these affairs
3. Openly speak with the speech of the Scholars (Shaykh Ahmad an-Najmee, Shaykh Faalih al-Harbee, Shaykh Rabee) and subsequently of Maktabah Salafiyyah on Abdul-Qadir ad-Dajjaal al-Affaak al-Mubtadi’, and to openly warn from him and his associates as they are defenders and promoters of innovation
4. Openly announce their disassociation from this Dajjaal, and make tawbah for their previous connections to him, despite them being advised by upright, reliable Salafee brothers about the reality of this misguided one
5. Apologise openly to *Al-Maktabatus-Salafiyyah*, and the brothers running it, whom you have lied upon and attacked and accused falsely in their Salafiyyah.

6. Exceeding The Extreme Limits of Depravity and Shamelessness

We believe that all of this band along with Abdul-Qadir Baksh have their hands in many curses and lies directed towards Salafi Publications on the Internet. The following is a post that has been put out on the Internet, and there is in the content of this message what strongly, if not conclusively, indicates that the author is actually from this band of opposers, and is actually from the network of this same crowd of people alluded to earlier, or strongly connected to them - The name, "mighty principle" (used below) was used on another web bulletin board by a brother from Birmingham who was defending Salafi Publications and the Salafees, when Imran Masum and Aqib Hussain were making hidden attacks upon the Salafees in Birmingham. So, in a bout of sheer cheek, it seems, they have taken the name 'mighty principle' from this website and registered with it here (on a *hizbee*, pro-*Qutubi* website called 'Ahya') to attack Salafi Publications. So read the evil of these people:

Post subject: Abu Khadeejah 'Abdul Wahid of SP and his Manhaj
Posted: Wed Sep 25, 2002 10:03 am
Author mighty principle
Assalaamu Alaykum

I am surprised that none of the blindfollowers of SP have said anything about the above named individual praising himself!

I'd like to see if anyone ever was as arrogant as this man to call himself *thiqah*.⁹⁰

⁹⁰ If a person was to say: 'I can teach you tawheed' or 'I have knowledge of the Prayer of the Messenger (*salallaahu 'alayhi wassalam*)' or that a person says, 'Shaykh Muqbil has given me tazkiyyah' or other than that from the truthful, well-intentioned sayings, then only a foolish, hate-filled, jealous person would say that this is 'arrogance and pride of the worst kind'! Further, Shaykh Rabee' when he refuted the innovations of Abdur-Rahmaan Abdul-Khaaliq and Syed Qutb, placed in the back of some of his books, the tazkiyaat and recommendations of the scholars for him, even the stating that Imaam Al-Albaanee held him to be 'Carrier of the Flag of Jarh wa-ta'deel'. And recently Shaykh Rabee' himself said that he was more knowledgeable than others about the affairs of the people of hizbiyyah such as Abul-Hasan al-Misree. Is this also arrogance in the view of these hate-filled people?! So what do they say of the statements of the likes of Ibn Mas'ood and Ibn Abbaas whom, when they confronted the khawaarij, they stated their own nobility and station as Companions of the Prophet? Is this also arrogance in the eyes of these fools who follow nothing more than their desires?

Several months ago some brothers from Canada phoned Shaykh Muhammad Al-Anjaree, hafidhahullaah, and asked him about the most trustworthy and reliable brothers in the West whom he refers to for insight of the situation of the Salafees in the West. The Shaykh replied, that he refers to and holds the most reliable to be Abu Khadeejah and Abu Talha Daawood! Further, do these jealous ones not know that Abu Khadeejah and Abu Talha and Abu Hakeem and Abu Iyaad and Hasan as-Somalee and others from the Maktabah Salafeeyah have written tazkiyaat from the likes of Allaamah Muqbil ibn Haadee, Shaykh Fawzee al-Atharee and others (some of them written stating the names of the brothers)?

And as for what this person is talking about, then it is the planned phone conversation that the mischief makers of Luton orchestrated, and which they secretly recorded. During the course of

But the state of the Salafees can be seen by how people know about Abu Khadeejah's self-praise which is arrogance and pride of the worst kind⁹¹. They know about his extreme ignorance. The man cannot even recite Qur'aan properly (he gets aayahs and hadeeth wrong on tape many times)⁹². He doesn't know Arabic (yet he still sits next to the shaikhs and pretends to be speaking to them)⁹³. He is not a student of knowledge yet he gives explanations of Usool us Sunnah of Imaam Ahmad and Sharh us Sunnah of al Barbaharee⁹⁴.

which the subject of Abdul-Qadir al-Kadhhaab was brought up. So Abu Khadeejah stated that he is Kadhhaab, and that this is what the trustworthy people hold, such as Shaykh Abu Anas, and himself and Abu Talhah Dawud Burbank and others, and that when there are reliable people who are together on a position, then their information is to be taken.

One can also refer to Shaykh Fawzee al-Atharee's excellent paper on the permissibility of giving tazkiyah to oneself when the situation requires that.

⁹¹ There is a difference between describing oneself with a quality that relates to the specific issue at hand and between praising oneself in arrogance. And the context of this statement was during that infamous secret recording made by the Hizbee Jamaa'ah of Abdul-Qadir in Luton (when they secretly recorded Abu Khadeejah over the phone, without permission), and in which Abu Khadeejah explained that there are to be found in this country those who are reliable in their manhaj and aqeedah and who can be depended upon in knowing the status and condition of certain du'aat and individuals. And that when these people collectively speak concerning the people of mischief, like Abdul-Qadir, then their news and information can be taken.

⁹² And we have heard some of the senior people of knowledge also make mistakes in ayaat and hadeeth sometimes, in tapes and otherwise, to be corrected by those who are sitting around them. So what connection has this got to do with deviation in aqeedah or manhaj or an issue of fiqh? Further, come and discuss the manhaj and 'aqeedah with him and you will see, despite your envy, who is the one with strength in the manhaj of Ahlus-Sunnah and has knowledge of the deviations of ahlul-bid'ah!

⁹³ And this is a lie, as those who have sat in the presence of the Shaykhs testify that Abu Khadeejah speaks sufficient Arabic, to his ability, and maintains conversations with the Shaykhs, and comprehends and understands, and indeed his spoken Arabic is superior to that of the mischief makers who are the subject of this discourse. But it is just jealousy and envy that destroys the souls, and leads them to this type of depravity. And sometimes one can speak better than he can read, whereas another can read better than he can speak. And this varies amongst the people. But as for speaking, then Abu Khadeejah speaks sufficient Arabic and he converses with the Shaykhs and is able to ask and to answer when is asked, and this is known by those who have sat in the presence of the Shaykhs. So indeed this is just a sign of the jealousy and hatred that is with these people, who are only driven by their hatred of Abu Khadeejah and the rest of the du'aat, and which has subsequently led them to hatred of the other brothers and the Maktabah and to lie upon them and to slander them and to resort to childish tactics such as these.

⁹⁴ Whilst in Kuwait for almost a year, Abu Khadeejah saw and sat with Shaykh Abu Anas almost every day of every week. And he sat for a whole year learning the explanation of Sharh us-Sunnah of Imaam al-Barbahaaree, from Shaykh Abu Anas, and also benefited immensely from the Shaykhs other lessons, which are given on a daily basis. The Shaykh has around eight lessons a week. So again these individuals are just filled with jealousy, hatred and this is what drives them, to speak upon ignorance, and to cowardly spread these lies all over the Internet. Additionally, Abu Khadeejah benefited immensely from Shaykh Muhammad al-Anjaree in the affairs of manhaj especially. Further, even before he went off to Kuwait and after he returned, he studied Sharhus-Sunnah from the tapes of the scholars such as Shaykh Saaleh as-Suhaymee.

The man is just an evil show off yet for some reason SP and their blind followers can't see it. So shame on them and shame on their manhaj because its anything BUT Salafiyyah.⁹⁵

The brothers who have pointed out the manhaj of refutation by SP forgot point 1 and that is how the victim for the latest radd is identified. Maybe I can fill in the gap.

No 1. Whoever has opposed, looks likely to oppose, disagrees with or looks likely to disagree with or most importantly is a threat to or is likely to be a threat to ABU KHADEEJAH and his THRONE is identified as a target.

No 2. The target is then assessed in more detail and ranked in order of dangerousness. The one who is most dangerous is dealt with first.

No 3. When the SP brothers find time on their computers apart from chatting up sisters and viewing pictures of their underwear AND WORSE (yes SP I know what you boys have been up to)⁹⁶ they then pull out a pre-prepared file on the relevant target and begin to compile a list of points from here and there. They add a bit of spice by making up links between this target and previous targets.

No 4. This is the put out on the net and even on tape if necessary and if Abu Khadeejah finds the time away from interviewing sisters for marriage. (Oh whoopsee I know that too! Alarm bells in SP headquarters)⁹⁷

No 5. Then they let Sp's worldwide band of muqallids harrass the target for a bit

⁹⁵ This indicates the psychology of the person writing this material. In reality, this unknown coward is filled with jealousy, envy and hatred, and in reality aspires for the position that Abu Khadeejah has, not that he has sought it, or has desired it, but Abu Khadeejah was instrumental in the setting up of Maktabah Salafiyyah from the beginning. Hence he is often the reference point for many of the administrative and other affairs, and also affairs related to da'wah. For this reason, these jealous individuals, now that Maktabah Salafiyyah has good strong connections with the Scholars and are well known to the Scholars, these jealous individuals, due to their personal problems (which later transform into manhaj problems) with the likes of Abu Khadeejah and the du'aat of this da'wah, really aspire towards what Maktabah Salafiyyah has arrived at. They are the ones who aspire and crave for fame, and position, but they can't get it, because all they have ever done is to pursue their personal and private ambitions. Hence, these statements are just the products of this vile nature and evil that is found in the souls of these people.

⁹⁶ These are shameless lies and slanders, and this person will have to answer them on the Day of Judgement. And indeed, this fool thinks that he is correct in what he has claimed here, but we know it first-hand to be baatil (pure falsehood), and we have more complete knowledge of these affairs than the fool who thinks he has found something to malign and dishonour the Salafee brothers.

⁹⁷ Again this indicates the khubth (filth, vileness) of the soul of this individual. Just look at the issues that he is bringing. All of this is just jealousy and envy of the worst kind, and picking upon personal issues, and then exaggerating and lying and distorting and fabricating, all in order to satisfy the lusts of his own soul, which is a greatly agitated soul, that cannot rest.

until he (or she!!! they even radd sisters openly) says something or does something they can use further or tries to defend themself.

No 6. Now comes the killer blow. Then new kid on the block, Hasan as Somali freshly KICKED out of Yemen⁹⁸ gets on the SP phone to one of the shaikhs. Sob story a bit of lies oh and did u know shaikh he said something about you aswell. Phone down fatwa gained. Fatwa on the net. Job done.

No 7. Next in line of danger to Abu Khadeejah's throne gets the same treatment unless he/she's been scared off.

Names of victims:

1. Bilal Philips (real reason - too popular gets more proposals than SP bros)⁹⁹
2. Abu Usaamah Thahabi (real reason - Abu Khadeejah used to copy his tapes which makes him a threat)¹⁰⁰
3. Abul Hasan al Ma'ribee (real reason for 76 errors appearing OVERNIGHT - he said the reality of Abu Khadeejah and Abu Talha)¹⁰¹
4. Abdul Qaadir from Luton (real reason - SP can't get at the sisters in Luton if he's there)¹⁰²

⁹⁸ By Allaah this is a lie, for which this Kadhhaab will be asked about on the Day of Judgement. And as for Hasan as-Sumalee then he remained in Yemen for four years, studying with and benefiting from the Shaykhs, and he is well known to those Shaykhs. When he left to return to the UK, he left whilst the mashaykh were fully pleased with him.

⁹⁹ Real reason: His manhaj is Ikhwaani and he accommodates, works with and befriends the people of Innovation and Hizbiyyah, whilst separating himself from Salafees. In reality, he is affected by the da'wah of Safar and Salman, and has been for a long time, and is quite sympathetic towards them and people like them.

See <http://www.spubs.com/sps/frm/viewtopics.cfm?Forum=20>

¹⁰⁰ Real reason: This man has displayed his jahl of the manhaj in recent times, and has come out speaking about matters he does not understand, as well as attacking Shaykh Rabee' and the generality of the Salafees, and also the corruption in his behaviour and dealings has been well-known for a long time. Those who are in the know are in the know.

¹⁰¹ Real reason: He is Muftadi' an Ikhwani with false principles and who befriends the Takfiris and Qutubis and Hizbees. As for his baatil contract of Hizbiyyah that he devised in 1999, then *alhamdulillah*, Abu Khadeejah and Abu Talhah and the rest of the Salafees who were clear (not shaky confused ignorant ones) actually rejected this contract. And major scholars declared it to be the worst type of hizbiyyah. See <http://www.spubs.com/sps/frm/viewtopics.cfm?Forum=20>

¹⁰² Real reason: This man is a Kadhhaab and a Fataan who unleashes mischief and is also filled with jealousy, envy and hate. He is now a mouthpiece for the Innovator, Abul-Hasan al-Misree. And indeed, we have received complaints about this man and his behaviour, which if we were to reveal would expose him thoroughly. However, we do not stoop to the level of people like you and the Hizbees of Luton, we have a sense of dignity and honour, and we carefully weigh and consider matters and are most kind to those who oppose us, even though they don't recognize it! Goto <http://www.spubs.com/sps/frm/viewtopics.cfm?Forum=20>

5. Shaykh Usamah Qoosee (real reason - said quite rightly that Abu Khadeejah is a jaahil) ¹⁰³

and many more with similar reasons.

Targets in the pipeline:

1. The Jordanian Shaikhs (real reason - don't recognise Abu Khadeejah's throne and exposed SP's reality this year)¹⁰⁴
2. Brixton brothers (real reason - SP want the sisters in London).¹⁰⁵

This was just a brief look at the manhaj of Shaikh ul Islaam, Imaam of Jarh (and Ta'deel of his buddies), Peer Abu Khadeejah 'Abdul Wahid of SP¹⁰⁶.

I like to call it the “You scratch my back i'll scratch yours” manhaj.”

And all of this contains such wicked lies, slanders and falsehood, that is really driven by hatred, jealousy and envy, and it is not even worthy of being replied to in detail, since it contains nothing of pointing errors in manhaj, or aqeedah, or even fiqh, rather it merely indicates the errors in the function of intellect and the intentions of the person who wrote it, who stooped to this level to send out these lies and gross slanders, and this is far from any knowledge based refutation, and is only the working of one who is bankrupt and driven by envy and jealousy of serious proportions.

May Allaah guide them to sincerity and truthfulness and thus to His pleasure.

And all praise is due Allaah, Lord of the worlds. And peace and blessings be upon His Messenger and the Companions.

¹⁰³ Real reason: By no means a victim! But, he did accuse those who refuted Abul-Hasan of being the followers of the Khawaarij, the followers of Dhul-Khuwaisarah at-Tameemee, and this includes Shaykh Rabee', Shaykh Ahmad an-Najmee, Shaykh Faalih al-Harbee, Shaykh Muhammad al-Bannaa, Shaykh Ubayd al-Jaabiree. And Shaykh Ubayd mentioned some words concerning him, may Allaah correct him.

See <http://www.spubs.com/sps/frm/viewtopics.cfm?Forum=20>

¹⁰⁴ The Jordanians have aligned with the Innovator Abul-Hasan, not leaving the matter to the senior scholars, and trying to win over the people in the West (who are least aware of these issues) by using this issue, whilst also casting doubts about Shaykh Rabee, and others. And we await the verdicts and further advice of the major scholars regarding them.

¹⁰⁵ What is apparent from Brixton is that they are upon the same manhaj as Abul-Hasan al-Misree, since they use their platform to launch defences of him.

¹⁰⁶ These words again indicate the psychology of this person, filled with jealousy and hate.

Appendix 1: Concerning the Report of the Thiqah (Trustworthy Person)

“The reason why the followers of Abul Hasan Al-Ikhwaani want to reject the News of the Thiqah, is due to a new principle they have similar to that mentioned by Adnaan Aroor Daal Mudill (astray one who leads astray) which is:

“I don't accept the Jarh (Criticism) of one who I know until I see this matter myself.”

This statement is false from many angles:

1. That the speech of the Scholars about the people of innovation and their warning against them is by way of Khabar (News) and not Ijtihad, so that which is obligatory upon us is that we accept the narration of the Thiqah (Trustworthy person) and we do not reject it. So this statement (ie. I dont accept the Jarh (Criticism) of one who I know until I see this matter myself”) opposes this fundamental principle that the narration of the Thiqah is accepted.
2. Accepting the News from a Thiqah is Itib'aa (following) him and not by way of taqleed and confusing the two affairs will cause alot of confusion which is not befitting for the student of Knowledge.

As Taqleed is to accept the saying of someone like the necklace placed around your neck to steer you in any direction where as Itib'aa is taking the proof which someone has made apparent to you. So taking the narration of a Thiqah, you are following him and not making Taqleed.

To make this clear:

If some news was to come to you from an Imaam (Scholar) concerning a certain narrator that he says such and such from the various sayings of the people of Bid'ah, If you were to accept his speech would it be by way of Taqleed or Itib'aa, the answer is that it is by way of Itib'aa.

If we were to see that another Imaam of Jarh was to give Ta'deel to this narrator who has been criticised, is it allowed for him to reject the Jarh of the Imaam who has criticised him or does he have to accept it?

The answer (Based upon what is established in the books of the Science of Hadeeth) is that he has to accept it, why? Because the Jarh Mufassar (explained, qualified criticism) has precedence over the Ta'deel, as the one who is criticising has additional knowledge which it is obligatory to accept.

3. When is the Ta'deel accepted and Jarh rejected?

a) If the Jarh is Mujmal (general, not detailed) and it is made upon one who has Ta'deel. As if the person had no Ta'deel then the Jarh Mujmal would be accepted.

b) If the one giving Ta'deel has additional Knowledge, that he MENTIONS THE REASON which has lead to the criticism of the person and he REFUTES it.

c) The one criticising (Jaarih) is one not to be relied upon in Jarh wa Ta'deel.

For example if the one who is criticising (making the Jarh) is himself Majrooh (criticised). Then his Criticism of an individual is not accepted. Abdur Rahman Ibn Yusuf ibn Khiraash said about Amr ibn Saleem: "Thiqah (Trustworthy) in his Hadeeth there is Ikhtilaat (Getting the Hadeeths mixed up)." Ibn Hajar said: "Ibn Khiraash has been mentioned with Rafd (Holds some type of belief of the Rawaafid) and Innovation, so no attention is paid to him." (Hadyus Saari pg.431)

So his statements in Jarh wa Ta'deel are rejected as he is Majrooh (criticised).

Likewise Abul Fath Al-Azadi Ibn Hajar said about him when he criticised one of the narrators: "No importance is given to the statement of Azadi because he is Da'eef (Weak), so how can he be relied upon in declaring those who are Thiqat (Trustworthy) to be weak)." (Hadyus Saari 386). So when Abul Hasan and his Hizb who proceed upon his Manhaj speak ill of the Scholars or the Salafees then their statements are rejected as they are Majrooh.

(So look at Abul Hasan the Ikhwaani, the Scholars of Yemen have spoken with a *Jarh Mufassar*, Shaykh Ubaid, Shaykh Faalih, Shaykh Saalih Suhaymi, Shaykh Muhammed Ibn Haadi who accused and proved him of having lied, Shaykh Rabee has wrote many works, Shaykh Ahmed An-Najmi, Shaykh Zaid Al-Madkhali and others have all spoken but the people try and reject this with a general *Ta'deel*.)

4. The one who makes this statement uses it to defend those who are known for keeping companionship and friendship with the people of Bid'ah and has already been exposed, so it is not correct to place him in the category of one whose Adaalah has become established, rather it is more correct to place him along with those whose Adaalah has not been established, so concerning him a Jarh Mujmal is sufficient so what about a Jarh Mufassar.

5. So are those people who take the tas-heeh (declaring a hadeeth to be saheeh) or tad'eef (declaring a hadeeth to be weak) of the scholars blind following as well? If al-Albaani said, "so and so hadeeth is Saheeh" - then taking that ruling is that taqleed or is it Ittibaa'? And are the common people, rather, are the vast majority of the students of knowledge in a position to know the evidence for the tas-heeh and tad'eef?

Shaykh Muqbil states that accepting the Criticism of a Scholar is not Taqleed.

The Shaykh, Allaamah, Muhaddith, Muqbil bin Haadee al-Waadi'ee said, "And you submit to them (i.e. the scholars), for they are the people of that art, and they are more knowledgeable of their knowledge. And I do not call you to taqleed, since this is not from the aspect of taqleed, but it is from the angle of accepting the information of a trustworthy person, and Allaah, the Sublime and Exalted says, "O you who believe if a faasiq comes to you with news, then verify it", and the understanding of the verse is that when an upright (trustworthy) person comes, then we take his information, and Allah knows best.

Ghaaratul-Fasl, alaa al-Mu'tadee 'alaa Kutub il-Ilal p. 96

Now we will mention some of the sayings of the Scholars about accepting the news of the Thiqah.

The Allaamah Al-Qurtubi said in his Tafseer (16/312) where he explained the Ayaah: 'Oh you who believe if a sinner was to come to you with news then verify it..' (Al-Hujjaraat 49:6)

“In this Ayaah is a proof that we accept the news of one (person) if they are trustworthy, because in this Allaah only commanded verification in the news the Faasiq has related.....”

Allaamah Ash-Shanqeeti (Adwaa 7/627) also explained the above Ayaah when he said: “Secondly This Ayaah shows that which the Scholars of Usool have used as a proof (to establish) that the news of a trustworthy person is accepted, because when Allaah said: 'Oh you who believe if a sinner was to come to you then verify it..' (Al-Hujjaraat 49:6) The opposite understanding is that if a trustworthy person was to come with news and he was not a Faasiq (sinner) but he was trustworthy then it is not necessary to seek verification.....”

Imaam As-Sa'dee in his Tafseer pg 744 said: “That in this (The Ayaah when Allaah said 'Oh you who believe if a sinner was to come to you then verify it..') is a proof that the news of the trustworthy one is accepted....”

Now let us look how the Salaf used to accept the Jarh of Thiqaat (Trustworthy people).

Look at Imaam Ahmed the Imaam of Ahlus Sunnah as comes in the book Tareekhul Baghdaad 8/374 with an authentic chain of narration:

“Saalih Ibn Abdillah went to his Father (Imaam Ahmed) and said: A man wants to come to you (visit). He said (Imaam Ahmed): What is his name? He said: Dawood He said: From where? He said: From Asbahaan. Imaam Ahmed kept on investigating until he realised (ie. who he was) so he said (Imaam Ahmed): Muhammed ibn Yahya An-Naysaboori has already written to me about him and informed me that he claims that the Quraan is created, so don't let him come close to me.

He said (His son): But Oh father he negates this.

Imaam Ahmed said: Muhammed Ibn Yahya is more trustworthy than him, so dont let him come to me.”

Look to the way the Imaam of Ahlus Sunnah behaved with this man even though he denied that he held that belief, but Imaam Ahmed ACCEPTED THE NEWS OF THE THIQAH and refused him entry.

So where are those who reject the speech of the Scholars (who are thiqqaat) about Adnaan Aroor, Magrawi, Abul Hasan and others from the manhaj of the salaf?

Some of the information in this article was taken from the explanations and refutations

of the people of knowledge some of which were posted on Sahab.Net and are available there.

Appendix 2: Fataawaa of the Major Committee of Scholars on Taqleed and Madhhabs

[“The *Fataawaa* of The Standing Committee for Islamic Research and *Ifta* (Fataawa al-Lajnat-ud-daaimah lil-buhuth al-'ilmiah wal-*Iftaa*)”, Volume 5: *Fiqh* and Tahaarah, Gathered and organised by Shaykh Ahmad ibn Abdur-Razaaq ad-Duwaysh, Dar al-'Aasimah, 1413h]

The second question from *Fatwaa* No. 11296

Q) What is the true meaning of *taqleed* and what are its categories along with the clarification of its ruling?

A) All praise is for Allah alone and may the Peace and Blessings be on His messenger, and his family, and his companions.

To proceed:

a) The scholars of *Usool* (fundamentals) have mentioned definitions to clarify the true meaning and essence of *taqleed*, and from them is the saying of some of them that *taqleed* is the acceptance of a saying of a person without him knowing its evidence. And some of them [the scholars] held the view that *taqleed* is the acceptance of the saying of a person without argument. And Abu Ma'aali al-Juwayni chose the definition of *taqleed* that it is the following of one whose following is not based on proof and does not rely upon knowledge. And these definitions of the scholars of *Usool*, which are all close in meaning, have in it differences [in wording] which originate in the skill of enunciation, but the point here is to clarify the essence of *taqleed* in the manner of approximation.

b) And as for its categories along with the ruling of every category, then it is as follows:

1) *Taqleed* by the one who has the skills of *ijtihad*, to others from the scholars after the truth has been made clear to him with confirmed evidences from the Prophet (s).

This is not permissible for him to do *taqleed* to what contradicts that which reached him from evidences and *ijmaa'* (consensus).

2) *Taqleed* by the one who has been endowed the skill of *ijtihad*, to one other than him from the mujtahideen before he reaches a ruling with his [own] *ijtihad*.

Then it is not allowed for him to do *taqleed* to others.

[This is what] as-Shaafi'i, Ahmad, and others, Allah have mercy on them, held as their opinion, and is more correct, due to his ability to arrive at a ruling by himself. He is responsible for *ijtihad* to know what the *sharee'ah* has made him liable for because of His saying, the Most High,

“So have taqwa of Allah as much as you are able,”

and what has been confirmed from the saying of the Prophet (*salallaahu 'alayhi wassalam*), "When I command you by a command, then follow it as much as you are able."

3) *Taqleed* of the one who is not able to research the evidences and derive rulings from it, to a scholar who has been endowed the skill of *ijtihaad* in the evidences of the *sharee'ah*.

This is permissible, due to His saying, the Most High,

"Allah does not burden a soul more than it can bear,"

and His saying, the Exalted,

"Then ask the people of remembrance [scholars] if you do not know,"

and other texts similar to these, which point to the removing of difficulty and the protection of the one responsible, from straying about in the rulings and speaking about Allah without knowledge.

4) The *taqleed* to the one who differs with the *sharee'ah* of Islam from the forefathers, leaders, and rulers, due to nationalism or following desires.

This is prohibited by *ijmaa'*. And verily many texts from the Qur'aan and Sunnah have been mentioned [in this]. And Allah, the Most High said, say:

'Rather we shall follow what we found our fathers following,' even though their fathers did not understand anything nor were they guided." [Baqarah:170]

And Allah, the Most High said,

"But no, by your Lord, they can not have faith until they make you judge in all disputes between them, and they find in themselves no resistance against your decisions, and accept with full submission."

And Allah, The Most High said,

"And it is not for a believer, man or woman, when Allah and His messenger have decreed a matter that they should have any option in their decision." [al-Ahzaab:36]

And the Most High said,

"And let those who oppose his [the Messenger's] commandment beware, lest some trials should befall on them or a painful torment be afflicted on them." [Noor:63]

And the Most High said,

"Say If you [indeed] love Allah, then follow me, Allah will love you and forgive you your sins." [Aali Imraan:31] And the Most High said,

“Verily Allah has cursed the disbelievers and prepared for them a flaming fire. They will abide in it forever, they will find no protector nor helper. On the day when their faces will be turned over in the Fire, they will say: 'Oh would that we had obeyed Allah and obeyed the Messenger. And they will say: 'Our Lord! Verily we obeyed our chiefs and our great ones, and they misled us from the right way. Our Lord! Give them double torment and curse them with a mighty curse!’ [al-Ahzaab:64 -68]

Q) There are some that say that *taqleed* is disbelief (*kufr*) without exception and sinfulness (*fisq*) and association (*shirk*), and attribute disbelief (*kufr*) and misguidance to the four imaams. So what is the ruling concerning such a person. They [also] say that this is the opinion of the scholars of the two sanctuaries [Masjid al-Haraam and Masjid an-Nabawi], the Saudi Kingdom, and Kuwait.

A) All praise is for Allah alone and may the Peace and Blessings be on His messenger, and his family, and his companions.

To proceed:

a) Not all *taqleed* is *kufr* without exception or *fisq* or *shirk*, rather the truth is that its ruling requires explanation, which can be found out from the answer to the second question from what has preceded.

b) Not one of the four imaams called to their *madhhab*, nor were fanatic about it, nor did they require the people to act upon it or any [other] *madhhab* in particular. But they only called to act upon the Book and the Sunnah, may Allah have mercy on them. They explained the texts of the religion, made clear its principles and what stems from them, and they gave verdicts (*Fataawaa*) in what was asked [of them] with evidences from the Book and the Sunnah, without requiring their students or others with the opinion of any one in particular from the scholars of the ummah. Rather they censured that, and they ordered to throw their opinions against the wall if it differed with a authentic (*saheeh*) *hadeeth*. And one of them said, “If a *hadeeth* is proved to be authentic, then it is my *madhhab*.” And it is upon a Muslim to strive to know the truth by themselves if he is able to do that, and to seek help from Allah, then from the wealth of knowledge that the predecessors from the Muslim scholars have left for the ones after them, and that which is easy for them in the path to the understanding of the texts and its application. And whoever is not able to understand the rulings from its evidences and its derivations for a matter, he is to ask the people of knowledge trustworthy to him about what he needs from the rulings of *sharee’ah*, seeking to know the truth with its evidences as much as is able, due the Most High saying, “Then ask those of the remembrance [scholars] if you do not know.” And upon him is for him to inquire who he trusts from those who are known for their knowledge, merit, piety, and righteousness. And from this is known that the four imaams are free from those who [overly] concern with it [*madhhabs*] and about those who attribute to them *kufr*, misguidance, falsehood and lies.

There is not anyone from the scholars of the two sanctuaries, Makkah or Medinah, nor from the rest of the scholars of the Saudi Kingdom who criticize the imaams of *fiqh*, Malik, Abu Hanifah, ash-Shaafi'i, Ahmad ibn Hanbal, and those of their likes from the scholars of Islamic *fiqh*, or who thinks little of them. Rather, it is known from them that

they honor them and acknowledge their merit. And [they know] that they led the way for truth in the service to Islam, its protection, and the comprehension of its texts, its principles and clarifying them, its conveyance, their jihad in aiding it, defending it, warding off the doubts from it, and in falsifying the claims of those who falsely ascribe to it and the innovations of the liars, so may Allah reward them from Islam and the Muslims a good reward.

And what gives evidence to the position of the scholars of the two sanctuaries and the rest of the scholars of the Saudi Kingdom towards the four imaams of honoring and valueing their concern, is the teaching of their *madhhabs* and their works in Masjid al-Haraam in Makkah al-Mushrifah, al-Madinah al-Munawwarah, the rest of the masjids of the Saudi Kingdom, and in its universities, and their concern of publishing many of their books and its distribution and spreading among the Muslims in all the countries which Muslims are in.

And from Allah is *tawfeeq*, and may the Peace and Blessings of Allah be on His messenger, his family, and his companions.

The Standing Committee for Islamic Research and *Ifta*:

Member: Abdullah bin Ghudayaan, Vice President: Abdur-Razaaq Afeefee ', President: Abdul-Aziz ibn Baaz

The following is a translation from Majallat al-Buhooth al-Islamiah, No. 51 Rabi' al-Awal-Jumadi al-Aakhar, 1418h.

From fatwa number 4272

Q) The fourth question: We see that imaams, all of them, are on a *madhhab* that differs from the other, and most of the time the matter ends up in a battle between them that leads to some of the praying people to leave the prayer. So we need a clear sufficient answer on this subject. Are we to follow one school of thought (*madhhab*), and how do we reconcile between the schools of thought so that we can settle this matter?

A) All praise is for Allah alone, and may the peace and blessings be on His messenger and his family, and his companions, to proceed:

A) The difference that is present in the branches of *fiqh* between the four *madhhabs* returns to the causes of it, e.g. a *hadeeth* being authentic with some [imams] and not others, or the attainment of a *hadeeth* by one [imam] and not others, and [reasons] other than those from the causes of difference.

So it is obligatory on a Muslim to have good thoughts about them, and every one of them is a Mujtahid in what originated from him from *fiqh*, searching for truth. So if it [the *ijtihaad*] was correct, then for him is two rewards: a reward for his *ijtihaad*, and a reward for it being correct. And if it was incorrect, then there is a reward for his *ijtihaad*, and the wrong [*ijtihaad*] is looked over.

And as for blindly following (*taqleed*) these four imams, whoever is able to take the truth with its evidences, it is obligatory on him to take with evidences. And if he is not able, then he does *taqleed* of the most trustworthy of the people of knowledge with him as much as he is able. And these differences are in the branches [of *fiqh*] and does not entail the prohibition of those who differ to pray behind each other, but it is obligatory to pray behind each other, for verily the companions (sahabah), Allah be pleased with them, differed in matters in the branches and they [still] prayed behind each other, and like that, the tabi'een and those who followed them in righteousness.

And from Allah is *tawfeeq*, and may the Peace and Blessings of Allah be on His messenger, his family, and his companions.

The Standing Committee for Islamic Research and *Ifta*:

Member: Abdullah bin Qa'ood, Member: Abdullah bin Ghudayaan, Vice President: AbdurRazaq Afeefee', President: Abdul-Aziz ibn Baaz

The following is a translation taken from:

“The *Fataawaa* of The Standing Committee for Islamic Research and *Ifta* (Fataawa al-Lajnat -ud-daaimah lil-buhuth al-Ilmiah wal-Iftaa)”, Volume 5: *Fiqh* and Tahaarah, Gathered and organized by Sheikh Ahmad bin Abdur-Razaq ad-Duwaish, Dar al-'Aasimah, 1413h.

The fourth and fifth questions from fatwa No. 4476

Q) What is the ruling of the one who blindly follows [Imaam] Malik in his *ijtihad*, and leaves the Qur'an and the *Hadeeth*.

A) All praise is for Allah alone and may the Peace and Blessings be on His messenger, and his family, and his companions.

To proceed:

Malik, May Allah have mercy on him, is an imaam from the imaams of knowledge; he is a human, he is incorrect [at times] and is correct [at times], and [some] is taken from his sayings and [some] is rejected. So what is in accordance with the truth from his sayings is accepted, and what is not in accordance with the truth is left. And a person, if he is able to take the rulings from the Qur'aan and the Sunnah, then it is not permissible for him to blindly follow any one, and if he is not able [to take the rulings from the Qur'aan and Sunnah] and something is ambiguous from the matters of his religion, then he is to ask the most trustworthy of the people of knowledge with him, and he is to act upon the answer, and Malik and others are in that the same.

Q) Why have the scholars of the [different] countries divided the *sharee'ah* of the Prophet of Allah, Muhammed (*salallaahu 'alayhi wassalam*), into four: the schools of thoughts (*mathaahib*) of Malik, Shaafi'i, Abu Hanifah, and Ahmad, besides the fact that the Religion of the Messenger (*salallaahu 'alayhi wassalam*) is one and the Qur'aan is one?

A) All praise is for Allah alone and may the Peace and Blessings be on His messenger, and his family, and his companions.

To proceed:

The basis for legislation [of the religion] is the Qur'aan, and the Sunnah is a clarification for the Qur'an, and the four imaams, every one from them, Allah, the Exalted and Most High, granted them the guidance to understand the religion to the extent of what was made easy for them. And every one from them had students which related from them their *fiqh* and by this was the founding of the four *madhhabs*. And not all of what any one of them said the truth. but they are mujtahideen, and if it [the opinion] is correct, then for him is two rewards, a reward for his *ijtihad*, and a reward for it [the opinion] being correct, and if he is incorrect, then for him is a reward for his *ijtihad*, and the incorrectness is looked over.

And from Allah is *tawfeeq*, and may the Peace and Blessings of Allah be on His messenger, his family, and his companions.

The Standing Committee for Islamic Research and *Ifta*:

Member: Abdullah bin Qu'ud, Member: Abdullah bin Ghudayaa, Vice President: AbdurRazaq Afeefee, President: Abdul-Aziz *ibn Baaz*

The fourth question from *Fatwaa* No. 4172

Q) What is the ruling for the blind following (*taqleed*) of the four schools of thought (*mathaahib*) and following their sayings in every situation and era?

A) All praise is for Allah alone and may the Peace and Blessings be on His messenger, and his family, and his companions.

To proceed:

First: The four schools of thought (*mathaahib*) are ascribed to the four imaams; Imaam abu Hanifah, Imaam Maalik, Imaam Shaafi'i, Imaam Ahmad [ibn Hambal]. So the Hanafi *madhhab* is ascribed to abu Hanifah, and so on for the rest of the *mathaahib*.

Second: These imaams took *fiqh* (jurisprudence) from the Book and the Sunnah and they were mujtahideen in that, and a mujtahid is either correct-- then for him is two rewards, a reward for his *ijtihad*, and a reward for it being correct, or [a mujtahid] is incorrect-- then he is rewarded for his *ijtihad*, and is excused for the incorrectness.

Third: The one who is able to derive from the Qur'aan and the Sunnah takes from them [the Qur'aan and Sunnah] like it was taken from them before, and it is not permitted for him to blindly follow other than what he believes to be true. But he should take what he believes to be true and it is permissible for him to do *taqleed* of in what he is incapable of and [what he] needs.

Fourth: Who does not have the ability to derive [from the Qur'aan and Sunnah], it is permissible for him to blindly follow who he has confidence in doing *taqleed* to, and if there arises in himself a lack of confidence, he is to ask until [it] is obtained.

Fifth: It is clear from what has preceded that their [the imaam's] sayings are not followed in every situation and era, because they may have erred. But the truth is followed from their sayings which are built upon evidences.

And from Allah is *tawfeeq*, and may the Peace and Blessings of Allah be on His messenger, his family, and his companions.

The Standing Committee for Islamic Research and *Ifta*:

Member: Abdullah bin Qu'ood, Member: Abdullah bin Ghudayaan, Vice President: AbdurRazaq Afeefee, President: Abdul-Aziz *ibn Baaz*

The following is a translation taken from:

“The *Fataawaa* of The Standing Committee for Islamic Research and *Ifta* (Fataawa al-Lajnat -ud-daaimah lil-buhuth al-Ilmiah wal-*Iftaa*)”, Volume 5: *Fiqh* and Tahaarah, Gathered and organized by Sheikh Ahmad bin Abdur-Razaq ad-Duwaish, Dar al-'Aasimah, 1413h.

Fatwa No. 5560

Q) I am a student in the Teacher's Institute in Haa'il, and the Professor of Religion explained that it is impossible to bring together the method of the four imaams in the religion of Islam, for example in the method of salaah (prayer), wudoo', siyam, etc., in all which is obligatory upon us. The professor says that it is not possible to bring together the method of the four imaams in Islamic legislation. I ask from your eminence that you mention to us whether the professor was correct or [whether he] erred, and I ask that you send if there is a book about this problem.

A) All praise is for Allah alone and may the Peace and Blessings be on His messenger, and his family, and his companions.

To proceed:

Indeed a Muslim is not asked to bring together the four *madhhabs* in his actions, but if he is able to derive the rulings [of Islam] by himself from the evidences, it is obligatory upon him to take what is apparent to him, and if he is not able to derive the rulings, he is to follow an imaam from the imaams of the Muslimeen, emulating them, as Allah, The Most High, says, “So have taqwa of Allah as much as you are able,” and The Most High's saying, “Then ask the people of the remembrance [scholars] if you do not know.”

And from Allah is *tawfeeq*, and may the Peace and Blessings of Allah be on His messenger, his family, and his companions.

The Standing Committee for Islamic Research and *Ifta*:

Member: Abdullah bin Qu'ood, Member: Abdullah bin Ghudayaan, Vice President: AbdurRazaaq Afeefee, President: Abdul-Aziz *ibn Baaz*

The fourth question from fatwa No. 2815

Q) Indeed some people believe that is is obligatory upon a Muslim, in order to make correct their worship (ibaadah) and dealings (mu'aamalah), that they follow one of the four known schools of thought (mathaahib), and that the *madhhab* of the Imamate Shi'ah and the Zaidi Shi'iah are not from amongst them. So do you agree, your excellence, with this opinion without exception and forbid the *taqleed* of the *madhhab* of the 12th imaam shi'ah [Ja'fari] for example?

A) All praise is for Allah alone and may the Peace and Blessings be on His messenger, and his family, and his companions.

To proceed:

It is upon a Muslim to follow what came from Allah and His Messenger (*salallaahu 'alayhi wassalam*) if he is able to take the rulings by himself, and if he is not able [to do] that, he is to ask the people of knowledge in what is difficult for him from the matters of his deen, and ask the most knowledgeable who he can reach from the people of knowledge and ask them orally or by writing.

And it is not permissible for a Muslim to follow the *madhhab* of the Immamate Shi'ah, the Zaidi Shi'ah, nor what resembles them from the people of innovation (ahl-ul-bid'ah) like the Khawaarij, Mu'tazilah, Jahmiah, or others. And about attributing themselves to some of the four known mathaahib, then there is no harm in that if he is not fanatic to the *madhhab* that he is attributing himself to and he does not go against the evidences for its sake.

And from Allah is *tawfeeq*, and may the Peace and Blessings of Allah be on His messenger, his family, and his companions.

The Standing Committee for Islamic Research and *Ifta*:

Member: Abdullah bin Qu'ood, Member: Abdullah bin Ghudayaan, Vice President: AbdurRazaaq Afeefee, President: Abdul-Aziz *ibn Baaz*

Question No. 1 from Fatwa No. 9783

Q) Is it permissible to combine the four known *mathaahib* and to practice on it, instead of choosing the *madhhab* followed in a certain region?

A) All praise is for Allah alone and may the Peace and Blessings be on His messenger, and his family, and his companions.

To proceed:

The obligation on a Muslim is to follow the two revelations, the Book and the Sunnah, and what is inclusive from what is based on them, and that is if the person is from the people of knowledge. And if he is not, then he is to follow who is most trustworthy of those he knows from the people of knowledge.

And from Allah is *tawfeeq*, and may the Peace and Blessings of Allah be on His messenger, his family, and his companions.

The Standing Committee for Islamic Research and *Ifta*:

Member: Abdullah bin Ghudayaan, President: Abdul-Aziz *ibn Baaz*

Appendix 3: Advice Given to Israar Khan of Hamd House

To Israar Khaan Of Hamd House.

From The Salafee Brothers connected to Al-Maktabutus-Salafiyah.

Asslaamu alaykum,

This is a brief letter of advice calling you to *islaah* upon the Manhaj of the *Salafus-Saaliheen*.

Allaah, the Most High, says: **“And say to my slaves that they should say those words that are best, because shaytaan verily sows a state of conflict and disagreements among them.”** [Israa:53].

The Messenger of Allaah, *sallallaahu ‘alayhi wasallam*, has informed us that the Deen is sincere advice. So we again advise you as we have advised you on many occasions previously. We advise you with truthfulness and humbleness in the face of the truth.

The Messenger of Allaah, *sallallaahu ‘alayhi wasallam*, said: **“He who humbles himself for the sake of Allaah, Allaah will raise him”** (Reported by Imaam Muslim).

So we advise you to proceed upon the way of the Salaf in all your affairs. We advise you to retract and repent for the positions you have taken against the Salafees in this city, as well as the errors you have in your methodology which you have been proceeding upon for many years.

We will list the errors to make it easy for you to retract, correct and repent from. Once you have done this, then it is upon you to make your position open and apparent to the people. As Shaykhul-Islaam Ibn Taymiyyah (died 728H) stated that the one who commits his errors in public or in front of various people, then likewise his tawbah and retraction is sought openly. This has been agreed by and reported by Shaykh Rabee’ Ibn Haadee in his book *“Manhaj Ahlus-Sunnah Wal-Jama’ah Fi Naqdir-Rijaal wa Kutub wa Tawaa’if”*.

1. Your belittlement of Al-Allaamah Al-Mujaahid Faaleh Al-Harbee, hafidhahullaah. You said (27/8/2002) in front of several brothers who tried defend the honour of this scholar: “Who’s Shaykh Faaleh!?! Who said he’s from the kibaar... when did you hear about him?!”. Those who were present clearly understood from you that you were belittling the Shaykh and disparaging him. Shaykh Faaleh is a man who has been upon this pure Manhaj – defending it and dedicating his time to it - before some of us were born!

2. Your disparagement of Shaykh Faaleh al-Harbee is further shown by your statement (27/8/2002): “If Abu Khadeejah speaks against ‘our shaykhs’ (meaning Shaykhs Ali Hasan, Saleem Hilaalee, Usaamah Qoosee, Muhammad Moosaa Nasr) we will radd him and he will not be able to show his ‘ugly’ head in this city again!!” – You knew and know full well that it was Shaykh Faaleh who criticised these students of knowledge and NOT Abu Khadeejah or the brothers. You admitted that you knew full well that it was Shaykh Faaleh who had criticised the attendance of the dawrah in Luton (attended by these students of knowledge) – So why single out the Salafees in

Birmingham for your 'radd'?? Secondly: With which knowledge-based principles of the Salaf would you base your refutations upon since you by your own confession are unaware of the manhaj? As the poet said: "You wish for salvation but do not tread its path – Verily ships do not sail upon dry land". Your history shows that your allegiances and enmities are not based upon the methodology of the Salaf, but rooted in friendships and emotional attachments to hizbees and Qutubees.

3. As for the status of Al-Allamah Ash-Shaykh Faaleh al-Haarbee then this is what is said regarding him: Shaykh Muhammad bin Haadee said, **"Shaykh Faalih is amongst the most knowledgeable of people of the Sunan and the Book and amongst the most knowledgeable of people of the Sunnah and the most knowledgeable of people of Ahl ul-Bid'ah in this time - according to what we have known of him, and entered upon him (i.e. to visit him) and sat with him, and been contemporaries with him, and heard from him. And he is amongst the most knowledgeable of people in al-Madinah an-Nabawiyyah, of the ways and paths of innovation, and the contemporary (innovated) methodologies, which oppose what the Salaf of the Ummah were upon, may Allaah the Most High be pleased with them. And anyone who says anything other than this is only one of two men. Either a Jaahil (ignorant) or an envious Kadhhaab (liar). And we seek refuge in Allaah from both of them. And the one who reviles Shaykh Faalih in this matter which he speaks about, and about his Salafiyyah, then in reality he is the one who is reviled in our view"**.

Shaykh Rabee' bin Haadee al-Madkhalee said, **"Shaykh Faalih al-Harbee is amongst the most knowledgeable of people of the Salafee Manhaj and amongst the most knowledgeable of people concerning the secret hide-outs of the Qutubiyyah and (people of) Hizbiyyah and other than them. And he is truthful in what he narrates from them and in what he criticises them for, and no one speaks against him except the people of innovation and misguidance, and this is because he is amongst the Carriers of the flag of the Sunnah, and amongst the defenders of it, and of those who call to it, and he does not fear the blame of anyone in the path of Allaah. It is for this reason that they wage a war against him, and they war against those who are like them, as is the way of the people of misguidance and innovation of all times and places."**

Shaykh Ubayd al-Jaabiree said, **"To proceed, then verily the brother, ash-Shaykh, Faalih bin Naafi' al-Harbee (hafidhahullaah) is from amongst the Mashaayikh who were given tazkiyah by the Father, and Imaam, the Atharee, ash-Shaykh 'Abdul-Azeez bin Abdullaah bin Baaz (rahimahullaah). For he is Salafee in belief, and we do not know anything about him - and all praise is due to Allaah - until this hour, what causes censure in his aqeedah or his manhaj. Rather his sin to those harakiyyeen and thawriyyeen (activists and revolutionaries) is that, if he was not the first to restrained them, then was amongst the first who exposed the hidden affairs of those activists and biased partisans, and who made clear their danger to the Ummah, and who laid bare their statements and books (i.e. of what they contained of falsehood). This was the sin of Shaykh Faalih to those activists, and he is amongst those whom they call "al-murjifeen bil-madeenah" (sedition makers), and one of them has stated this explicitly with the name**

of Shaykh Faalih, that he is one of the “murjifeen” and in accordance to my belief it was Salman al-Awdah, before he was imprisoned. Thus, anyone who narrated from me that I put Shaikh Faalih in the category of the Hizbiyeen, then he has lied upon me and fabricated upon me that which I have not said, and I ask Allaah, the Sublime, that He grant him (i.e. Shaykh Faalih) success in the dispute (i.e. between him and those accusing him) on the Day of Judgement, and prayers and peace upon our Prophet Muhammad, his family and Companions.”

4. You also made remarks (27/8/2002) concerning the status of the Imaam of *Al-Jarh wat-Ta'deel* Ash-Shaykh Rabee' Ibn Haadee al-Madkhalee (*hafidhahullaah*), which were unbecoming for an ignorant brother like yourself, may Allaah guide you. You spoke about the issue concerning Abul-Hasan Mustafa al-Misree – and you stated (in your defense of Mustafa al-Misree) that those who defend him are greater than Shaykh Rabee' in status and number! It would have been better for you to remain silent in this affair and not enter into it, since you are ignorant of both its generalities and its specifics – Allaah, the Most High, says: **“And do not follow that of which you have no knowledge. Verily, the hearing and the sight and the heart – each of these will be questioned”**. So you fell into three errors just by this assertion of yours: 1. That you defended Abul-Hasan upon ignorance and baatil. 2. You stated that Shaykh Rabee' is opposed by those greater than him and those who oppose him are greater in number. And this again is from your ignorance of Shaykh Rabee' and the scholars in general. 3. That you entered into an affair of which you have no knowledge. So we highlight to you the status of Shaykh Rabee': Imaam al-Albaani, Muhaddith of the Era, said, **“So these people who speak against the two shaikhs (Shaikh Rabee' and Shaikh Muqbil, the two Muhaddiths, who are Ahl ul-Hadeeth) - as we have mentioned - are either ignorant and so should be taught, or (they are) followers of their desires - and we should seek refuge from the evil of such a person, and we ask Allaah - the Mighty and Majestic - that He either guides him or breaks his back. What I have seen in the writings of Shaikh Dr. Rabee' is that they are beneficial, and I do not recall having seen a mistake he has made, or any departure from the methodology upon which we are united with him and he with us.”** (Recorded upon a tape in the series 'Silsilatul-Hudaa wan-Noor'. no.851/1 dated 9/7/1416H). So which of these are you!?

Shaykh Ibn Uthaymeen (rahimahullaah) said, “Indeed we praise Allaah, Free is He from all imperfections, the Most High, that He makes it easy for our brother, the Doctor, Rabee' bin Haadee al-Madkhalee to visit this region. **[So that] the one to whom certain matters are not apparent may come to know that our brother, may Allaah grant us and him success, is upon Salafiyyah, the way of the Salaf.** And I do not mean here that Salafiyyah is a hizb (party) which is set up to oppose the Muslims outside of it, **but I mean by Salafiyyah, that he (i.e. Shaikh Rabee') is upon the path of the Salaf in his Manhaj. Especially in the field of actualising Tawheed and throwing aside what opposes this [manhaj].** And all of us know that Tawheed is the basis for which Allaah sent the Messengers upon them be peace and prayers...

The visit of our brother, Shaikh Rabee bin Haadee to this region, our city, Unaizah, no doubt will have a good effect and it will also become clear to many of the people what used to be hidden from them **due to the scare-mongering and rumour-mongering and also letting loose the tongue [of discord]. And how**

numerous are those who are remorseful about what they said concerning the Ulamaa, when it becomes clear to them that they (the Ulamaa) are upon the truth.”

Then one of those present at the gathering says, “There is a question concerning the books of Shaikh Rabee’?”

To which the Shaikh replied, **“It is apparently clear that this question is not in need of my answer. And just as Imaam Ahmad was asked about Ishaq bin Raahawaih - rahimahumullaah - and he replied, “Someone like me is asked about Ishaq! Rather, Ishaq is to be asked about me.”** And I spoke at the beginning of my speech about that which I know about Shaikh Rabee’, may Allaah grant him success, and what I mentioned has never ceased to be what I hold about him in my soul, up until this time. **And his arrival here and his words that have reached me, then no doubt, they are such that they will increase a person in his love for him and in his supplication for him.”** End of quote. (Cassette: *“Ittihaaf al-Kurraam Bi Liqaa al-Uthaimen Ma’a Rabee al-Madkhalee wa Muhammad al-Imaam”*)

Benefits: 1) Shaykh Rabee's manhaj is good and strong, and he is upon Salafiyah 2) That Shaykh Rabee's presence will have a good effect in Unayzah, especially when the people realise the falsehood of the rumour mongering and lies that have been spread about him 3) The Shaykh implying that he should not be asked about Shaykh Rabee' but it should be the other way around, by the narration he quotes from Ahmad, and in this is a mighty tazkiyah for Shaykh Rabee' similar to the one given to him by Shaykh al-Albaani that he is “the carrier of the flag of al-Jarh wat-Ta'deel” 4) The words of Shaykh Rabee' that have reached Shaykh Ibn Uthaymeen are such that they will increase a person in love for Shaykh Rabee', and that Shaykh Ibn Uthaymeen has not ceased to have the viewpoint about the Shaykh that he has outlined above.

Questioner: **“What is your advice concerning the one who forbids the cassettes of Shaikh Rabee' bin Haadee [from being distributed] with the claim that they cause fitnah and that they contain praise of the Wullaat ul-Umoor of the Kingdom, and that his praise of them emanates from nifaaq (hypocrisy)?”** Shaikh Ibn Uthaymeen's replied: **“We consider this to be a great error and mistake. Shaikh Rabee' is from the Ulamaa of the Sunnah, and from the people of goodness. His aqidah is sound and his manhaj is strong and sound. However, when he began to speak about some of the symbolic figureheads of some of the people, from amongst the latecomers [i.e. Sayyid Qutb, Banna et. al.] they began to tarnish him with these faults”.** (From the three cassette series, “Kashf ul-Lathaam An Ahmad Sallaam”, dated July 2000)

Benefit: Allaahu Akbar! Who else would have been better to explain to the Qutubiyyoon and Hizbiyyoon, the real reason for their enmity, hatred, lies, slanders, vilifications, derogation, tabdee' and also takfeer of Shaykh Rabee', merely because he refuted the figureheads of their deviant da'wah.

And we say, O Israar!, that your problem with us is from the very same angle, may Allaah guide you.

Shaykh Ibn Uthaymeen also said, **“My study of the books of Sayyid Qutb has only been scant, and I do not know about his condition; however the scholars have written about his book in tafseer ‘Fee Zilaalil Qur’aan’ - they have written critical comments about it: such as what Shaikh ‘Abdullaah ad-Duwaysh - rahimahullaah - wrote, and our brother Shaikh Rabee’ al-Madkhalee wrote some points of criticism upon him - upon Sayyid Qutb with regards to his tafseer and other things. So whoever wishes to refer to that then let him do so.”** (A lecture entitled *‘Liqa ma-‘ash - Shaikhain: Muhammad ibn ‘Uthaimain & Rabee’ al-Madkhalee’* [A Meeting with the Two Shaykhs, Ibn Uthaimain and Rabee al-Madkhalee] in Jeddah, on 20/11/1413H)

And we mention to you the Manhaj of the Salaf in this regard: Ibn al-Madeene said, **“I heard Abdur-Rahmaan bin Mahdee say: Ibn ‘Awn is a test for the people of Basrah. If you see a person from them loving him, then incline and be secure with him. For the people of Kufah, Maalik bin Mighwal and Zaa’idah bin Qudaamah are a test. If you see a man loving them then seek his goodness. And for the people of Shaam, al-Awzaa’ee, and Abu Ishaq al-Fazaaree are a test. And for the people of Hijaaz, Malik bin Anas.”** (al-Laalikaa’ee 1/62).

Ibn Mahdee said, **“When you see a person from Shaam loving al-Awzaa’ee and Abu Ishaq al-Faraazee, then he is a person of the Sunnah”.** (al-Jarh wat-Ta’deel of Ibn Abi Haatim, 1/217).

Ahmad bin Yunus narrates from Sufyaan ath-Thawree who said, **“Test the people of Mawsul by Mu’aafi bin Imraan.”** (Tahdheeb ut-Tahdheeb of Ibn Hajar, 10/180).

Al-Barbahaaree said, **“To set up trials in Islaam is an Innovation. As for today, people should be tested for the Sunnah, because of his saying, “This is the knowledge of the religion, so look from whom you take your religion...”** (Sharh us-Sunnah, no. 152, and the latter part of the narration is that of Muhammad bin Seereen, the Taabi’ee).

Ahmad bin Zaheer said, **“I heard Ahmad bin Abdullaah bin Yoonus say: Test the people of Mawsul with Mu’aafi bin Imraan. If they love him, then they are Ahl us-Sunnah, and if they hate him, then they are Ahl ul-Bid’ah - just as the people of Koofah are to be tested by Yahyaa.”** (al-Laalikaa’ee 1/66).

So we test the people today with the likes of Shaykh Rabee’, Shaykh Faaleh, Shaykh Fawzaan, Shaykh Ubayd al-Jaabiree.

5. You have stated (27/8/2002) on more than one occasion that you have been upon your way for five years. We know that you have within the past five years made two supposed recantations and repentances concerning your errors. The first retraction (in 2000) was due to your support of the people of hizbiyyah, like Markaz Jam’iyyah Ahl-e-Hadees UK (which resulted in our banning from the Masjid), Al-Hidaayah and other such people. You supported the likes of these and fought and plotted against the Salafees openly and secretly. You admitted to having meetings at your school on how to tackle, dismantle and destroy the efforts of Al-Maktabatus-Salafiyyah. You further recanted less than one year ago for backbiting and speaking ill of the Salafees once more. And since then it seems that you have spared no effort in attempting to separate the ranks of the

Salafees and gather support far and near to implement this plan. So in your hatred of the Salafees here you accompanied the Surooree, Toufique Chaudhury (see below about this individual) and his likes; You travelled to Luton and joined the opposers there to destroy the Salafees here. You united with the opposers from Alum Rock who, like you, have made it their goal to separate the Salafees in Birmingham into splinters! So in short you have and will unite with almost anyone to cause separation and dissension between the Salafees. Is it from the manhajus-Salafee that you unite the common enemies with yourself to achieve you political goals? The situation becomes even more severe, when the unity is based upon lies, political machinations, falsehood and corruption – All to bring down other Salafees! Allaah, the Most High, says: **“O you who believe. Fear Allaah and be with the truthful ones.”** [At-Tawbah:119]. May Allaah guide you.

6. You stated (27/8/2002): “Shaykh Fawzee is not down with the brothers here. He stayed with me for 11 days (in 2001) – I did not speak to him for 9 of those days. If I was to tell you what the Shaykh said, it would be all over for the brothers, but I don’t want to break the Shaykh’s trust”. This statement was put to Shaykh Fawzee in front of Abu Muhammad, Hasan as-Somaalee and a few other brothers. Both Shaykh Fawzee and Abu Muhammad confirmed that this was a lie and a slander upon the Shaykh. Shaykh Fawzee affirmed that you spoke ill of some of the brothers carrying the da’wah, but did not agree with you, rather he ordered you with patience and co-operation with the brothers. You yourself confirmed this in the sitting you had (after Shaykh Fawzee left for Bahrain in 2001) with Abu Hammaad, Abdul-Ahad and Abu Khadeejah. Abu Muhammad further confirmed that Shaykh Fawzee never spoke ill of the brothers nor did he agree with you. Shaykh Fawzee himself confirmed that you used Abu Awais, Abu Talha and Abu Hakeem to translate some of your ill-speech, and even the translators made it clear to the Shaykh that they were free and innocent from your comments. Further - after you spoke to Abu Talha and Abu Khadeejah on Saturday 31 September and asked for a sitting to deal with the issues you have – you again tried (only a day or two later) to use Shaykh Fawzee and Abu Muhammad against those you call “Abu Khadeejah and his boys”! Fear Allaah, Yaa Israar! What were the Salaf upon regarding such actions? Maalik Ibn Dinaar said: **“It is enough for a man with regard to betrayal that he becomes entrusted with treachery!”**. And Ibn Hibbaan said: **“Whoever becomes excessive in an affair becomes known for it”**. So ponder since you have spared no opportunity to backbite, slander and destroy your Salafee brothers. May Allaah guide you.

7. You stated (27/8/02): “My problem is with Abu Khadeejah and his ‘yes boys’”! We see this as a ta’an (disparagement) of the Salafees in this country. Not only have you attacked Abu Khadeejah (hafidhahullaah) but also his Salafee brothers (may Allaah preserve them) from the du’aat of this city and outside of it. So you have stated much evil in this short comment from a few angles: 1. That you have sacrificed the unity of the da’wah and its preservation due to your hatred of Abu Khadeejah and those brothers who your slanderously describe as ‘yes boys’ – How is this to stand before Allaah on the Day Of Judgement, when you not only backbite one brother, but an entire group of Salafees upon the Truth. This labelling of Salafee brothers are from the traits of Jaahiliyyah as Al-Haafidh Ibn Katheer mentioned under the tafseer of the verse, **“You should not discredit each other, or abuse each other with nicknames...”** So reflect for the sake of Allaah with regards to the backbiting and slander you (and your companions) have become involved in. 2. Your statement above is a stronger criticism of those Salafees who regard Abu Khadeejah as their Salafee brother upon the truth. Your statement shows that you hold the brothers alongside Abu Khadeejah in contempt; that they are weak, voiceless and will not forbid the evil when they see it. 3. That your

problem with these brothers is due to their Manhaj (i.e. that you are not pleased with the methodology that they proceed upon – especially their criticism of those who oppose the Salaf) and alongside this you have deep ‘personal’ enmity (that you have admitted to) that you cannot control – which maybe due to your desire to be heard and given authority in the da’wah, and Allaah knows best. And your behavior clearly shows that you are quite willing to sacrifice the unity of the da’wah and its preservation inside and outside of this city to fulfill your corrupted vision of what is correct. 4. It is absolutely clear that you (nor your companions who share your unfounded suspicions) do not have any proof against any of us in our Manhaj nor in our ‘aqeedah - and nor from major sins which are apparent. But you still insist on waging a war against us. 5. And if you or those whom you claim are with you (the likes of your companions from Alum Rock) had any proof against any of us in our Deen, then you would have brought it forward rather than working and plotting behinds our backs - just as the hizbees have been doing for so many years!

8. You stated (27/8/02) that you don’t know enough about the Manhaj to comment on the Manhaj of the brothers!! But yet you persist in talking ill of the Salafees and belittling their scholars. Then you claimed that you have a problem with Abu Khadeejah and his ‘yes boys’ in the issue of jarh and ta’deel. That we have dishonoured many people through jarh. So who have we made criticism of who was not deserving of it? Or is it that those hizbees and qutubees who have been criticized have always been in high regard in your sight. The likes of Bilal Philips, Muhammad al-Jibaalee, Suhayb Hasan, Abu Aaliyah, Abdur-Raheem Green, Al-Hidaayah etc. As Sufyaan ath-Thawree used to say: “A person may hide his bid’ah, but he will never be able to conceal his companionship” and the Messenger of Allaah (salallaahu alayhi wasallam) said: “A man is upon the deen of his friend”. In this world and the Hereafter you are counted amongst those whom you love, as the Messenger (salallaahu alayhi wasallam) said: “You will be with the ones whom you love”.

9. You have historically defended many hizbees and spoken ill of the Salafee brothers in your defense of them. Due to us being merciful upon you and taking into account your ignorance of the Salafee Manhaj, we have overlooked this defense of the people of hizbiyyah on your behalf. But it seems that you took our leniency towards you as an avenue to take advantage of the Ahlus-Sunnah wal-Jamaa’ah and to attack them further. So now we demand that you free yourself and repent for your defense of the hizbiyyeen over the last few years. Especially since you now claim that many people have been ‘dishonoured’ by our criticisms. And that you were dealt with unjustly (i.e. that you were called a hizbee in front of the people 3 to 4 years ago) – If you felt you were dealt with unjustly, why did you admit, recant and repent after you were criticised or was it yet another deception? And you still advise people to stay away from Salafi Publications as has been reported to us and what has been reported to us of your defense of Al-Hidaayah. In addition to this you claim that you have had this ‘suspicion’ against Abu Khadeejah and his ‘yes boys’ for 5 years. And that you have 50 ‘potential du’aat’ with you as you said in front of Abu Tasneem Mushaf. All of this shows that you have been working against the da’wah and its carriers in this city for a long time – whilst at the same time claiming repentance and outward agreement with us. Wallaahu-musta’an.

10. So now it is upon you to recant and repent openly from all the above and (historically) your defense of Suhayb Hasan (for his attacks upon the scholars and his positions with regard to the innovators), Al-Hidaayah (Sa’eed and Na’eem for their attacks upon the Salafees and their promotion of the methodologies of Qutubiyyah and

hizbiyyah), Abu Aaliyah (for his Qutubee Manhaj), Abdur-Raheem Green (for his defense of Qutubiyyah and hizbiyyah), Tawfique Choudhury (the evil one who defends the Manhaj of Qutubiyyah and claims there is no manhood after the Sahaabah except for the youth who throw stones at the Jewish soldiers – this is the one you accompanied after he delivered his fateful khutbah at the hizbee Green lane Masjid less than one month ago). You must recant for the carrying of stories to Luton and Brixton and uniting with those people who have used the students of knowledge to cause harm to the Salafees of this country. So all of this is upon you and those who share in your Manhaj which resembles the machinations of the hizbiyyeen who seek to destroy the unity of this noble da'wah. And if you do not recant and persist upon this way, then you will be counted amongst them. As the great Imaam and Scholar Shaykhul-Isaam Abdullaah Ibn Abdul-Azeez Ibn Baaz said when asked about the one who defends the Ahlul-Bid'ah wal-Ahwaa: "He is to be counted amongst them" – So until you recant and repent, we will count you amongst the likes of Bilal Philips, Abu Aaliyah, Suhayb Hasan, Abdur-Raheem Green, Tawfique Choudhury etc. May Allaah guide you.

11. Do you not see the harm that you have caused by not doing that which you promised on several occasions – (the last time was less than 1 year ago in the presence of Abu Hammaad, Abdul-Ahad and Abu Khadeejah)? – You promised to come to your brothers at the maktabah and advise them and let them advise you. Do you not see the khair that has brought to this city due to the efforts of the brothers you have chosen to hate with an extreme hatred? Do you not see the Bookstore and its efforts? Do you not see the Madrassah that based purely upon the way of the Salaf? Do you not see the websites which attract millions of people a year? Do you not see the masjid and its beauties? Do you not see the people coming into the da'wah and benefiting from this pure Manhaj? Do you not see the numbers of brothers that have traveled to seek knowledge from this city? Do you not see the scholars and Shaykhs that have praised the efforts of the brothers, written and recorded? So why is it that it is these very same brothers (Abu Khadeejah and his 'yes boys') that you have found as your point of attack and it is these brothers that you wish to destroy? And do you think that we would allow you to destroy and dishonour a single one of the Salafee brothers upon your whim – based upon your personal hatred and false understanding of the Manhaj of the Salaf?! So do you not see how Allaah has aided this da'wah, by His Grace, and established His true path, in the heart of a disbelieving nation. Yet you and your companions in Alum Rock have the boldness to stand in the way of this?! Mu'aawiyah, radhi Allaahu anhu, said: **"Indeed I feel ashamed to oppress anyone who does not find a helper for himself over me, except Allaah"**. Find a city in the West with the efforts similar to that exerted and established by the brothers in Birmingham, with the aid and permission of Allaah?! And you will not.

12. Why is it that we never found you so forward in the exposition of the people who fight this noble Manhaj (the likes of those we have mentioned above) as we find you attacking those who have defended this pure Manhaj. Fear Allaah O Israar! Why is it that you have never fought the hizbiyyoon and Surooriyyoon in the manner that you fight some of the Salafee brothers? Why have you made the Salafee brothers your target? These characteristics that you display are akin to the people of hizbiyyah and desires. Imaam Aboo Uthmaan as-Saaboonee (died 449H) stated the signs of Ahlul-Bid'ah and he said, **"The most apparent of their signs and characteristics is the severity of their enmity and hatred towards the carriers of the narrations of the Prophet, salallaahu 'alayhi wasallam. Their disdain of them, their scorn of them (considering them to be valueless) and naming them with**

Hashawiyyah (worthless people) and Jahalah (the ignorant)...". And Ahmad Ibn Sinaan al-Qattaan said, **"There is no innovator in this world except that he detests the Ahlul-Hadeeth..."**. And who are the Ahlul-Hadeeth except the Salafeeyoon? Muhammad Ibn Ismaa'eel at-Tirmidhee said, **"I and Ahmad Ibn Hasan at-Tirmidhee were with the Imaam of the Deen, Aboo Abdillaah Ahmad Ibn Hanbal, and Ahmad Ibn al-Hasan said to him, 'O Abaa Abdillaah, they mentioned the Ashaabul-hadeeth to Ibn Abee Qutaylah of Makkah, and he said, 'The Ashaabul-hadeeth are an evil people.' So Imaam Ahmad stood and while shaking off the dust from his garment he said, 'Zindeeq, zindeeq, zindeeq (heretic),' (and he continued like this) until he entered his house."**

13. You claim that you refuse to make taqleed of anyone, 'even Shaykh Ibn Baaz', and that you will not accept anything without daleel. Yet again your ignorance is clearly seen in this regard. You should know that we are not calling you to blind-following or the blame-worthy taqleed. Verily to accept the position of an individual who is specialised in his field, is not blameworthy taqleed. Al-Allaamatul-Muhaddith Muqbil ibn Haadee al-Waadi'ee, rahimahullaah, said: **"And you submit to them (i.e. the scholars), for they are the people of that art, and they are more knowledgeable of their knowledge. And I do not call you to taqleed, since this is not from the aspect of taqleed, but it is from the angle of accepting the information of a trustworthy person, and Allaah, the Sublime and Exalted says, "O you who believe if a faasiq comes to you with news, then verify it", and the understanding of the verse is that when an upright (trustworthy) person comes, then we take his information, and Allah knows best."** (*Ghaaratul-Fasl, alaa al-Mu'tadee 'alaa Kutub il-Ilal* p. 96).

14. You, and your companions in Alum Rock and other than them, claim that taking a ruling from an individual who is trustworthy, reliable and capable (in the Sharee'ah sciences) to give a ruling upon a person is no more than blame-worthy taqleed. So we say:

"Some of the people in current times have attempted to make a differentiation between accepting the "khabar" (news, information) of a trustworthy person, and accepting the "hukm" (judgement) of a trustworthy person, claiming that the former can be accepted without hesitation (such as when someone narrates something, from someone, or about an event or occurrence and the likes, where he narrates news), and as for the latter, then it cannot be accepted except with evidence, daleel.

It is apparent by this differentiation that an attempt is being made to make generalisations and equivocations which are unfounded, and have no basis. And this has come from those who wish to defend the likes of Abul-Fitan al-Ma'ribee and the false ideas he has been trying to enter into Ahl us-Sunnah in recent times.

In reply:

With respect to judgements "ahkaam", then they can be narrated with respect to three subject areas:

1) The ahkaam of the Sharee'ah, such as what relates to purification, menstruation, the acts of worship, inheritance, dealings, and so on. In other words the specific rulings of the Sharee'ah.

2) The ahkaam upon the narrators of hadeeth, such as what occurs in the books of rijaal (narrators).

3) The ahkaam upon Ahl ul-Bid'ah, such as what occurs in the words of Ahl us-Sunnah in all times and ages warning from Innovation and its people.

So with respect to each one:

1) With respect to the first, then the claimed differentiation is not absolute. Since, it is permissible for a common person, who does not have the ability to arrive at knowledge of the Sharee'ah rulings to ask the people of knowledge, and receive answers from them. In this situation taqleed is permissible for him, though with conditions such as he must not specify one person or one madhhab to be followed in every single affair, and also that if the error of that judgement with respect to a ruling of the Sharee'ah is shown to be in opposition to the Book and the Sunnah, then he must leave it. Further, this also varies, from person to person, depending upon their ability and level. For we have those who are mujtahidoon, then those who are muttabi'oon, and then those for whom taqleed is permissible [in cases of need and necessity]. In general, yes we only follow the evidence, and we only seek to be in agreement with it. However, this depends upon the circumstance and other factors, such as the ability of a person to arrive at the evidence in a particular issue. Since many issues require specialist knowledge in order to arrive at the truth in a matter.

Thus, making the evaluation of the "hukm" narrated by a trustworthy person with respect to this subject, i.e. the ahkaam of the Sharee'ah, to be obligatory and binding upon everyone, and making this absolute, then this is incorrect - as is clear to any student of knowledge. Otherwise, many people would not be able to act upon the Sharee'ah, including many of the students of knowledge.

2) With respect to the second, then the scholars of hadeeth took the judgements of the specialists in the field upon the narrators, and relied upon them in knowing what can be taken and what can be rejected. And you do not find them demanding proof, "give me proof as to where this person lied, and on what day he lied, and what was his lie", before accepting the hukm of Yahyaa bin Ma'een for example, that so and so is a liar. And most of the subject of the narrators is like this, since overwhelmingly, there is a general agreement upon the ruling for most of the narrators. Thus, making the evaluation of the "hukm" narrated by a trustworthy person with respect to this subject, to be obligatory upon everyone, is also false. This is very clear and apparent.

3) With respect to the third, then the seerah of the Salaf falsifies this claim, since innovation and those falling into it, were warned against by the senior Imaams, and then others followed in their steps, guiding themselves by these Imaams, and they warned the common people from innovation and its people, without making binding upon them the knowledge of the proofs of the deviation of every Innovator, or one who became misguided after guidance. Whoever reads the aathaar of the Salaf in this regard, will see this very clearly and apparently. Again, overwhelmingly, those who are rooted in knowledge are the ones who can perceive innovation and the true nature, meaning and intent of the people of desires in their words and statements.

So this claimed differentiation between accepting the "khabar" and between the "hukm" of a trustworthy person, if it is claimed in this manner, unrestrictedly, then it is false, and opposes the manhaj of the Salaf.

Someone might claim, "If one for whom taqleed is permissible must leave the saying of a scholar when it opposes the truth, then likewise, the one who takes the ruling of scholars upon a person, he too must leave it when the evidence shows otherwise, otherwise, it would be blameworthy taqleed".

And this claim comes from the soldiers of Abul-Hasan al-Ma'ribee in the various lands, again to discredit the truth. The reply is that when there occurs a jarh mufassar (a criticism that is explained) from a trustworthy scholar, then it is given precedence over any praises. The only way this can be overturned, is if an explained ta'deel (appraisal) is brought, which rebuts every single point of criticism, systematically, one by one, and explains why it is wrong, thus overturning the jarh completely. This sometimes occurs in the subject of the narrators of hadeeth, where a scholar might explain away the criticism that has been directed towards a narrator and he does that with evidences and explains why the criticism has been levelled against him and explains each of the issues which led to him being criticised. However, the people who bring this claim (i.e. that we must have daleel for every hukm upon a person), really want to defend the Innovators by way of this, by treating the subject of the rules concerning riwaayah (narrating) to be the same as the rules pertaining to tahdheer (warning) from Ahl ul-Bid'ah. But in reality, we find that the Innovators who were criticised and refuted, then rarely, will you find, that the scholars were wrong, especially when the majority of scholars are united upon the affair. And even when they differed the truth was with those who provided jarh mufassar, and that the others only brought a general ta'deel, not being sufficient to overturn the jarh mufassar.

Thus, we caution Ahl us-Sunnah from falling into this mistake, and from following the mistakes of the students of knowledge, who do not reach the level of the major scholars. Instead they should stick to the specialists in the field, and take from their understanding and knowledge, and at the head of them Shaykh Rabee' bin Haadee, Shaykh Faalih al-Harbee and others." (Abridged from Sahab.net – Approved by Shaykh Rabee', Shaykh 'Ubayd, Shaykh Faaleh and others)

15. Shaykh Rabee' ibn Haadee has described the likes of yourself, Alum Rock and those upon that way, in the following brief statement:

"All praise is due to Allaah, prayers and peace be upon the Messenger of Allaah, upon his family and companions and whoever follows his guidance.

To proceed:

Then let Ahl us-Sunnah wal-Jamaa'ah know in truth, not just as a mere claim, that their da'wah is exposed (i.e. open, susceptible) to the People of Tribulations (Fitana) and Desires (Ahwaa), and they do not become tired of (devising) plots, doubts and tribulations [placing them] in the midst of Ahl us-Sunnah wal-Jamaa'ah and spreading the causes of separation. And there has emerged a new band (i.e. group), in these (past few) years who have worn the gown of the Sunnah, however they oppose Ahl us-Sunnah in their Usool and their Manhaj and in their application. And this new band has adopted certain principles in order to stand up against the manhaj of Ahl us-Sunnah and against the fataawaa of the Scholars in refuting Innovation and warning from its people. Just as this band has set up principles in order to reject these fataawaa which are based upon the Book and the Sunnah. Such as:

1. “We do not blindly follow anyone, and we are the people of daleel (evidence)”

2. “No one has any guardianship over us, and nor do we have any fatherhoods (over us) and nor any patronships”.

3. The claim of “tathabbut”, meaning that they reject the verdicts of the scholars and their judgements upon the people of innovation, and warning against them (the innovations) and them (their people), by this claim (of theirs) that they make “tathabbut” (meaning: to make their own verification), and this is in relation to their other principles that have just been mentioned.

And from another angle, they have devised certain principles for the defence of Ahl ul-Bid'ah, and their theoreticians, all in order to oppose the principles of the Salafees, and their manhaj in criticising the people of Bid'ah. Such as:

1. “Carrying the mujmal upon the mufassal”, and they do not actually intend the mujmal and mufassal in the view of the Usooliyyeen, and the Scholars of Islaam, but they actually intend a mujmal and mufassal that they have innovated themselves [to hide the innovations of the innovators]. [The likes of Abul-Hasan and his soldiers and supporters].

2. “We correct (the mistake) but we do not criticise (the individual) or destroy (the person)”, so they consider the criticism of Innovation and its people and warning from them, to be “destruction”, and they themselves do not correct (mistakes) and instead they destroy Ahl us-Sunnah and wage the severest war against them, just as they wage a war against their foundations which are derived from the Book and the Sunnah.

3. The manhaj of Muwaazanaat, which they actually implement themselves, and then they, in arrogance, reject that they have actually applied it.

4. Their saying “We wish for a vast, open manhaj that suits Ahl us-Sunnah and suits the Ummah (as a whole)”, and then they try to explain this in a false way, and their implementation of this actually exposes them. And as for those who try to portray outwardly that they do not implement it, then this support and loyalty to the one who does implement it exposes them.”
(Sahab.net, Rabee.net)

So we see from you and your companionship that they implemented many, if not all, of these descriptions mentioned by the Imaam of the Sunnah, Rabee' ibn Haadee al-Madkhalee, hafidhahullaah.

Conclusion

So in conclusion, we say that it is upon you to retract, repent, correct and then make clear each and every point you have retracted from – openly – either in writing or on tape.

Nothing short of this is acceptable.

Wassallaam alaykum.

Dated: 3^d Rajab 1423 / 11th September 2002